SPANISH-ENGLISH DUAL LANGUAGE TEACHER BELIEFS AND PRACTICES ON CULTURALLY RELEVANT PEDAGOGY IN A COLLABORATIVE ACTION RESEARCH PROCESS

by

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A dissertation submitted to the faculty of
The University of Utah
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Department of Education, Culture, and Society

The University of Utah

August 2014

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The University of Utah Graduate School

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ABSTRACT

Dual language (DL) research tends to overlook the bicultural goal in DL, as well as social justice issues, with little research showing how and if DL teachers develop biculturalism and sociopolitical consciousness in their students. This study employs a critical sociocultural theoretical framework and combines DL education with culturally relevant pedagogy (CRP) in order to explore DL teachers' CRP beliefs and practices in a collaborative action research (CAR) process, as well as how these beliefs and practices relate to each other in a DL context. This study examines how the CAR process happened over time by DL teachers and the researcher as they explored and developed their CRP beliefs and practices.

This study was conducted at an urban elementary K-6 school with a Spanish-English DL program in Salt Lake City. Eight DL teachers participated in this study during the 2012-2013 school year. The main methods were *pláticas* (informal conversations), classroom observations, and collection of documents. The data were mainly analyzed through a thematic analysis approach. Chapter Four discusses methodological findings, which point to the fluidity of the CAR process: First, the CAR phases proved to be nonlinear, overlapping, and messy throughout the study; and second, the activities of the CAR process changed over time based on teachers' needs and goals. The changes in the CAR phases and in the activities included complexities, challenges, and tensions, which were partially supported by what I call *friendly resistance*.

Chapter Five discusses teachers' beliefs focused on their perceived barriers for the implementation of CRP. The four main barriers were lack of time, lack of CRP materials, lack of knowledge, and social justice for young students. Teachers' practices were categorized drawing on James A. Banks' (2009) multicultural teaching approaches. Based on the limitations of this model, I incorporated a fifth mode, friendly resistance, and expanded the notion of hybrid teaching practices. While Banks' work of his teaching approaches follows a developmental process, findings show nonlinear and fluid teaching practices over time. Chapter Six discusses theoretical and practical implications, including a call for the adoption of what I call a transformational DL educational framework.

RESUMEN

La investigación sobre la doble inmersión lingüística (DIL) tiende a pasar por alto la meta bicultural, al igual que temas de justicia social, con poca investigación mostrando cómo y si las maestras/os de DIL desarrollan biculturalismo y la conciencia sociopolítica en sus estudiantes. Este estudio emplea un marco teórico crítico sociocultural y combina la educación de DIL con la pedagogía culturalmente relevante (PCR) con el fin de explorar las creencias y prácticas culturalmente relevantes de las maestras de DIL en un proceso de acción investigativa colaborativa (AIC), al igual que cómo estas creencias y prácticas se relacionan entre si en un contexto de DIL. Este estudio examina cómo el proceso de AIC ocurrió a lo largo del tiempo por las maestras de DIL y el investigador mientras exploraron y desarrollaron sus creencias y prácticas culturalmente relevantes.

Este estudio fue llevado a cabo en una escuela urbana de kindergarten a sexto grado con un programa español-inglés de DIL en Salt Lake City. Ocho maestras de DIL participaron en este estudio durante el año escolar 2012-2013. Los principales métodos fueron pláticas (conversaciones informales), observaciones en las aulas, y una recopilación de documentos. Los datos fueron principalmente analizados mediante un enfoque analítico temático. El capítulo cuatro se trata de resultados metodológicos que apuntan a la fluidez del proceso de AIC: En primer lugar, las fases de AIC probaron ser no lineares, superpuestas, y sin un específico orden a lo largo del estudio; en segundo lugar, las actividades del proceso de AIC cambiaron a lo largo del tiempo en función de

las necesidades y metas de las maestras. Los cambios en las fases de AIC y en las actividades incluyeron complejidades, desafíos, y tensiones, que fueron parcialmente apoyados por lo que llamo *resistencia amigable*.

El capítulo cinco trata de las creencias de las maestras con un enfoque en barreras percibidas por ellas respecto a la implementación de la PCR. Las cuatro principales barreras fueron falta de tiempo, falta de materiales culturalmente relevantes, falta de conocimiento, y justicia social para un alumnado joven. Las prácticas de las maestras fueron categorizadas de acuerdo a los enfoques de enseñanza multicultural de James A. Banks (2009). Basado en las limitaciones de este modelo, incorporé un quinto modo, resistencia amigable, y expandí la noción de las prácticas educativas híbridas. Mientras el trabajo de los enfoques de enseñanza de Banks sigue un proceso evolutivo, mis resultados muestran prácticas educativas no lineares y fluidas a lo largo del tiempo. El capítulo seis trata sobre implicaciones teóricas y prácticas, incluyendo un llamado para la adopción de lo que llamado un marco educativo transformativo de DIL.

Para todos aquellos a los que en nuestra niñez el sistema educativo nos dejó un vacío,
bien sea cultural, sociopolítico, o lingüístico.
And to all the teachers who believe and work tirelessly
to empower their minoritized students.

TABLE OF CONTENTS

ABSTRACT iii

LIST OF FIGURES xi

ACKNOWLEDGMENTS. xii

Chapters

ONE: INTRODUCTION 1

Statement of the Problem 7
Purpose of the Study 7
Theoretical Framework 8
Teachers' Beliefs and Practices 18
Language (bilingualism/biliteracy), Biculturalism, and Sociopolitical Consciousness in Education 20
The Transformational Dual Language Educational Model 24
Significance of the Study 39

TWO: LITERATURE REVIEW 41

Dual Language Education 42
Levels of Multicultural Education 54
Culturally Relevant Pedagogy 58
Teacher Beliefs and Practices 67
Teacher Learning 74
Teacher Discourse Communities 76
Teacher Friendly Resistance 78
Conclusion 80

THREE: METHODS 82

Review of the Research Questions 82
My Positionality 83
The Setting 94
My Role in the Adelante Research Team at Jackson 100
Collaborative Action Research 101
Research Design 109

Rigor and Ethical Considerations in the Study 133

FOUR: LOOKING INTO THE COLLABORATIVE ACTION RESEARCH PROCESS……………………………………………………………………138

Overview of the Phases of the CC CAR Process 141
The CC CAR Process Over Time……………………………………………147
The CAR Journey of a Teacher...174
Flexibility in the Structural Organization of the CC CAR…………………..181

FIVE: DUAL LANGUAGE TEACHERS' BELIEFS AND TEACHING PRACTICES 184

Social Context of Teachers' Beliefs and Practices....................................... 185
Teachers' CRP Knowledge…………………………………………………187
Barriers for the Enactment of CRP………………………………………..190
Culturally Relevant Activities Through Adelante…………………………...203
Messiness in Categorization of Teachers' Practices…………………………205
Teachers' Beliefs and Practices Over Time…………………………………217

SIX: DISCUSSION AND IMPLICATIONS……………………………………...241

Reconstruction of Dual Language Education………………………………..242
Rethinking Banks' Multicultural Levels……………………………………246
Messiness in the CAR Process 251
Five Strategies for CRP Teacher Development……………………………..254
Teacher Resistance 263
The Role of Discourse Community in Teacher Learning 270
Applicability to Other Settings……………………………………………....273

Appendices

A. GUIDING TOPICS FOR INDIVIDUAL PLÁTICAS……...……………………...275

B. KWL CHART COMPLETED BY ONE OF THE PARTICIPANTS 05-22-13…...278

C. TEACHING RUBRIC………………………………...…………...……………280

D. SIGN-UP SHEET FOR CHAIRPERSON AND PRESENTER..…….……………….282

E. EXAMPLE OF ONE TEACHER'S RUBRIC/QUESTIONNAIRE OF TEACHING PRACTICES BASED ON THE RUBRIC..…………………………..284

F. FINAL EVALUATION FORM…………………………………...…………....286

G. SIGN-UP SHEET FOR CLASSROOM VISITS AND PLÁTICAS…..……………288

H. MINUTES OF THE THIRD GROUP PLÁTICA BY MS. LEE…………...………292

I. "GETTING TO KNOW MY STUDENTS" FORM…………...…………………...295

REFERENCES……………………………………………………………………….297

LIST OF FIGURES

1. The Culturally Relevant Dual Language Educational Framework 27

2. Model of Action Research Cycle 124

3. "Cultural Connectors" Collaborative Action Research Over Time 142

4. Original Sequential Plan of Methods for Data Collection and for the CAR Process……………………………………………………………………………….148

5. First Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey……………………………………………...154

6. Second Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey 155

7. Third Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey……………………………………………156

8. Ms. Lee's Teaching Practices Over Time……………………………………………207

9. Ms. Bell's Teaching Practices Over Time…………………………………………...208

10. CRP Modes of Teacher Practices per Trimester in Percentages……………………209

ACKNOWLEDGMENTS

First of all, I would like to thank my *familia*. Family always goes first. A Gloria Mora, mi querida esposa, que con su mucho amor, paciencia, y apoyo ha hecho que esta tesis doctoral se haga realidad. También me gustaría agradecer a Érica y Rebeca, mis hijas, por darme energía y fortalecerme con sus abrazos y sonrisas, al igual a las/los que puedan seguirlas. Me gustaría agradecer a mis queridos padres, Lucio Freire y Mari Ángeles García-Zarco, por la combinación de su espiritualidad y pensamiento crítico. A mi padre, por haber tenido siempre altas expectativas en mí y por haberme apoyado siempre en todo en lo que me he embarcado. A mi madre, por sus muchos consejos y porque hace muchos años me habló de la importancia de hacer un doctorado. Me gustaría agradecer a mis hermanos. A Richard por ser un continuo ejemplo de trabajo revolucionario. A Carlos porque aunque creo que de forma inconsciente, sembró en mí una importante semilla en lo que forma hoy mi amor y pasión por la justicia social. A Jorge, por su gran corazón y por haber sido tantos años mi "hermano gemelo". A Natalia, por los buenos ratos que pasamos en Magisterio y por su gran sentido de la justicia. A Raquel por las muchas horas que pasamos jugando juntos de pequeños. A Sofía, por su humor y las buenas risas que siempre nos pegamos.

Acknowledgements cannot be complete in this dissertation without thanking my wonderful academic *familia*. First my dear academic mother, Dr. Verónica E. Valdez, for having served as my adviser, research mentor, professor, and co-chair, and for the

countless hours we have worked together and her *sabios consejos*. I would not be graduating without her strong support and patience. To Dr. Dolores Delgado Bernal, for having served as a very valuable co-chair, for her great feedback, mentoring, and opportunity to conduct my study at Jackson Elementary via the *Adelante* partnership. To the rest of my dissertation committee, Dr. Ed Buendía, Dr. Enrique Alemán Jr., and Dr. Patricia Santistevan Matthews, for their much appreciated reviews and directions on my dissertation, as well as for their *ánimo* and *amistad*. I would like to thank Mary Burbank for the many opportunities she gave me at the Urban Institute for Teacher Education, which helped me grow in my formation and identity as a teacher educator. I would like to acknowledge Garrett, Engin, and Delila, for their friendship and support in our doctoral journeys. Thank you Garrett! Teşekkür ederim Engin! Hvala Delila!

I would like to thank the donors of the scholarships and fellowships that helped me fund my doctoral studies. And last but not least, I would like to thank the tremendous participants of this study, for having graciously volunteered to be part of this research. I will always have them in a very special part of my heart. Thank you to the two exceptional school administrators, for their great support and faith in this work. Thank you also to the school district.

CHAPTER ONE

INTRODUCTION

Globally, including in the United States, there are a great number of dual language (DL) programs, a form of bilingual education in which students are taught academic literacy and content in two languages. DL programs use the partner language for at least half of the instructional time in the elementary years. These programs generally start in kindergarten/1st grade and extend for at least 5 years (National Dual Language Consortium, 2012). The goals of these programs are to foster academic achievement, bilingualism, biliteracy (the ability to read and write in two languages), and biculturalism or intercultural awareness (De Jong & Howard, 2009). This list of goals overlooks the important aim of developing students' sociopolitical consciousness. I draw on Ladson-Billings' (1995a) work to define sociopolitical consciousness as "recogniz[ing], understand[ing], and critiqu[ing] current social inequities" (p. 476). Despite the exclusion of the goal of sociopolitical consciousness in the literature of DL education, several DL programs—including Washington, D.C.'s Oyster School, which has one of the oldest DL programs for Spanish and English speaking students in the nation—have been "specifically established to combat against societal and educational discrimination of minorities" (Howard, Sugarman, & Christian, 2003, p. 38). Unfortunately, probably because the goals of DL education do not take into account social justice issues, such programs are the exception rather than the rule. In the United States, the majority of DL

programs and professional development opportunities for DL teachers follow traditional approaches and focus only on language (bilingualism/biliteracy) with a superficial focus on culture, overlooking social justice issues. The state of Utah, where my study took place, exemplifies this reality. The continual rise in DL programs in Utah has been led by state level policy and professional development for DL teachers that are characterized by a strong foreign language—rather than bilingual education—approach that overlooks cultural and sociopolitical competencies.

Research foci follow the same tendency to neglect culture and the goal of sociopolitical consciousness. For example, while much of the research looks at the well-documented benefits of bilingualism and biliteracy (Callahan & Gándara, 2014; Cloud, Genesee, & Hamayan, 2000; Cummins, 2000; Freeman, 2004; Krashen, 1996; Lindholm-Leary, 2000, 2001; Oller & Eilers, 2002; Thomas & Collier, 2002), little research shows the benefits of biculturalism and sociopolitical consciousness in DL education. This limits the understanding of whether and how DL teachers are addressing the biculturalism aspect of the curriculum and if they are empowering their students through the development of sociopolitical consciousness.

The literature shows that there are three different models of DL education. First, foreign/second language immersion programs, where the majority of the students are native English speakers. This is the main form of DL program expanding in Utah. Second, developmental bilingual education programs, which include mainly students who are speakers of the non-English partner language. This is the form of DL education not available in Utah. Third, two-way immersion (TWI), where there are balanced numbers of native English speakers and speakers of the partner language (Howard, Sugarman,

Christian, Lindholm-Leary, & Rogers, 2007). One of the purposes of this study was to conduct research with teachers of marginalized students. For this reason, I chose to conduct my study at an elementary school with a TWI program that serves many students from Spanish-speaking households, as well as being located in a neighborhood with low socioeconomic status compared to the rest of the city. However, for purposes of this study, I refer to the TWI program at this school in its general terms, which is DL education. The school in which I conducted my study benefited from a university-school community partnership named *Adelante,*[1] a college awareness and preparatory partnership that includes as one of its goals the recognition and inclusion of students' cultures and funds of knowledge[2] in the school curriculum.

In my study, 8 teachers in a Spanish-English DL program and I adopted a collaborative action research (CAR) approach—a process in which different participants work as a team to address an issue and make change in the school. As a university representative, I served as the facilitator of this CAR process. The focus of our work was learning and enacting culturally relevant pedagogy (CRP). CRP looks at practices that foster academic achievement, cultural competency, and sociopolitical consciousness for all students (Ladson-Billings, 1995a). The teachers who participated in the CAR were beginners with CRP. The work and challenges they found are likely similar to those of the majority of the teachers in the U.S. Specifically, the focus of this dissertation is a CAR study of the culturally relevant beliefs and practices of 8 DL teachers with an

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[1] Adelante, a Spanish term, means "forward" as a reminder of helping students go forward by going to college.

[2] The "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll, Amanti, Neff & Gonzalez, 1992, p. 133). The description of this partnership will be discussed in more detail in Chapter Three.

emphasis on the CRP tenets of cultural competence and sociopolitical consciousness. With these two goals as the main focus of my work during the 2012-2013 school year, the teachers decided to name our team Cultural Connectors (CC). Thus, we engaged in our Cultural Connectors collaborative action research (CC CAR) process with a CRP focus.

In my study, in addition to serving as a facilitator along with the teachers, I also was a co-learner and co-researcher of their beliefs and practices on CRP. The co-learning experience included sharing everyone's expertise and reflection on one's beliefs and practices. Drawing on critical sociocultural theory, I was guided by the following research questions:

(1) How does a CAR process get conceptualized, implemented, and refined collectively over time by DL teachers and the researcher as they explore and develop their culturally relevant beliefs and practices?

(2) What are the DL teacher beliefs about CRP and its implementation over time in a two-way Spanish-English DL setting during a CAR effort?

(3) How do the culturally relevant practices of teachers in a two-way Spanish-English DL setting change over time during a CAR effort?

(4) How do DL teachers' culturally relevant beliefs and practices relate to each other in such a setting?

These research questions and my study in general were influenced by my positionality, which refers to how I was positioned on the basis of race, gender, language, and other constructs. These research questions and my positionality were examined by reflexivity. Reflexivity is focused on a "critical self-reflection in one's biases, theoretical

predispositions, preferences," and the social context of the study (Kleinsasser, 2000, p. 155).

In the next sections in this chapter, I discuss the statement of the problem, and the purpose of the study. I outline the critical sociocultural theory (the theoretical framework of this study). Then I provide a rationale for this research by first discussing the importance of developing language (bilingualism/biliteracy), biculturalism and sociopolitical consciousness in students. I examine the role of teachers' beliefs and practices on students. I discuss a proposal of an integrated transformational (CRP-DL) educational framework that takes DL and CRP as two different but complementary types of education that allow the development of biculturalism and sociopolitical consciousness along with language (bilingualism/biliteracy) and academic achievement. Finally, I argue the importance of examining teachers' beliefs and practices of CRP in a DL program.

In Chapter Two I provide a literature review of topics related to my study. In Chapter Three I use reflexivity (Callaway, 1992; Kleinsasser, 2000) and draw on four sources of cultural intuition (Delgado Bernal, 1998) that I find useful in order to lay out the qualitative methods of the study: *pláticas* (informal conversations), classroom observations, and analysis of documents.

In Chapter Four, I discuss methodological findings related to the CAR process used in the study. I report the challenges in the dynamics of the CAR phases and activities and the messiness in this process based on fluidity, nonlinearity, and overlapping CAR phases throughout the school year. I introduce the concept of friendly resistance in this study, which I define as a type of internal resistance in form of a gentle opposition to fully participate in teacher collaborative work.

In Chapter Five, I discuss findings related to teachers' beliefs about barriers for the implementation of CRP, which were lack of time, lack of CRP materials, lack of knowledge, and the challenges of discussing social justice with young students. Based on James A. Banks' (2009, 2014) multicultural teaching model, I analyzed and categorized 61 lesson plans throughout the school year. Although I found this model useful in some ways, in this chapter I discuss limitations I found for using Banks' model for the categorization of teachers' practices in collaborative teacher work as a type of professional development. Although Banks' model has four teaching modes that address cultural and sociopolitical elements, one of the limitations I discuss is the need to include a resistance mode for lessons that lack cultural and sociopolitical elements. This is relevant in teacher learning research. I also found that teachers' practices did not follow the implicit developmental process in Banks' multicultural teaching model. I discuss messiness based on nonlinearity, fluidity, hybridity, and elements of resistance in teachers' practices. For this reason, although Banks uses a language of levels and linear approaches, I opt for using language that is inclusive of nonlinear, fluid, and hybrid practices, such as the terms "elements" and "modes."

In Chapter Six, I discuss the theoretical and practical implications of this study. The theoretical implications are related to the need to reconstruct DL education in order to meet the needs of minoritized students, the limitations of Banks' (2002, 2009, 2013) multicultural teaching model and my contributions to it, the implications for how the CAR process is conceptualized, and a discussion of implications for teacher learning and teacher research of the CRP discourse community in this study. A discourse community is a constructive learning space in which individuals "share ways of knowing, thinking,

believing, acting, and communicating" across time and space (Moje & Lewis, 2007, p. 16). The practical implications are presented as five strategies I outline for individuals who would like to engage in similar work with teachers.

Statement of the Problem

As I sketched out earlier, while there is much DL research that looks at the linguistic goals of DL education, research tends to overlook the goal of biculturalism or multiculturalism, as well as social justice issues. That is, little research has addressed whether and how DL teachers meet the goal of biculturalism or develop sociopolitical consciousness in students. There have been few studies that examine DL teachers enacting CRP. There is a lack of understanding about how these two educational frameworks, DL and CRP, might complement each other, as I discuss further in this chapter with the proposal of the transformational educational framework of DL education. There is also a lack of professional development studies that offer implications on how to work with DL teachers on enacting CRP. There is a need to show how, in the case of teachers' CRP practices, "the immediate contextual structures and discourses of the school and/or the community shaped teachers' educational visions and practices" (Buendía, Gitlin, & Doumbia, 2003, p. 293). My study fills in these gaps.

Purpose of the Study

There are several purposes in this study. First, this study was meant to explore the complexities, challenges, and tensions of CAR with DL teachers with a focus on CRP. For this, I provide methodological findings, such as the fluidity, nonlinearity, and messiness of CAR with teachers, as well as implications for teacher educators interested

in this type of work. Second, this study set out to learn how to engage teachers in this type of professional development on CRP in order to collaborate with them to develop their CRP beliefs and practices. I provide findings and implications in this area that can give insights to other researchers, including strategies that can help in collaborative work with teachers for the enactment of CRP.

Third, this study is meant to explore DL teachers' CRP beliefs with a focus on structural constraints in the form of barriers for the implementation of CRP. I also discuss DL teachers' CRP practices. I use Banks' (2009) multicultural educational model to categorize and analyze teachers' practices. I make contributions to Banks' work, both in how teachers' practices move across the different teaching approaches, as well as the inclusion of the friendly resistance mode, which in my study served as a point of departure for some teachers and remained present throughout the study. This has implications for other teacher educators who would like to engage in similar work.

Fourth, with the examination of teachers' beliefs and practices in my study, another purpose of the study is to propose the transformational educational framework, which is designed to meet the needs of all DL students, especially of minoritized students due to its emphasis on the cultural and sociopolitical goals.

Theoretical Framework

By introducing the theoretical framework in Chapter One, I intend to show how I make sense of my experiences with the teachers I have worked with and the literature I review in Chapter Two. The theoretical framework I adopted is *critical sociocultural theory*, a theory that takes into account larger systems of power, such as macrostructures, and examines how the relationships of power, identity, and agency shape learning (Lewis

& Moje, 2003), in this case in teachers' learning. For this, in my study I mainly focus on power and teachers' agency and how my participants constructed and were constructed with discourse as central to how they negotiated and made sense of their learning and teaching. In this chapter, I discuss why a critical sociocultural lens makes it clear that cultural competence and sociopolitical consciousness need to be included in conceptualizations of teaching and learning for academic achievement in DL settings. In the next chapter, I will be using a critical sociocultural framework to talk more in depth about the specific literature that led to the conceptualizations of teachers' beliefs and practices in a social context, and the cultivation of a discourse community as an effective tool for teacher professional development focused on teacher growth and change.

In this section, first, I introduce postmodernist and critical theories based on Antonio Gramsci and Paulo Freire. Second, I explain micro- and macrostructures that can affect DL teachers' beliefs and practices. I use Persell's (1977) model of school and society to explain the way I conceptualize micro- and macrostructures and the relationship between school and society. Third, I define discourse communities and how teachers participate in them. Last, I discuss the elements of power and agency in the critical sociocultural theoretical framework.

Postmodernist and Critical Theories

The "critical" element of my theoretical framework is informed by both critical pedagogies and postmodernist influences. In this study I rely on critical traditions of theorizing agency and power as centralized and material forms. Two main critical scholars in this modernist or structuralist tradition that I would like to highlight are Antonio Gramsci and Paulo Freire. Yet I also mobilize postmodernist conceptions of the

power of knowledge/discourse and the way that it propels or produces practices. Discourse refers to a language use seen as a social practice that is extrinsically related to society in "an internal and dialectical relationship" (Fairclough, 2001, p. 23). The nature of the social context of the concept of discourse is foundational in the discourse community I use in my study.

With postmodernism I refer to "the importance of theories relevant to local situations; the connection between theory and practice; and democratic, antitotalitarian, and antiracist ideas… [and] respect and understanding of human differences" (Ballantine & Hammack, 2009, p. 23) and the tendency to embrace concepts like hybridity, nonlinearity, messiness and fluidity when explaining the social and the cultural. I realize that Freire and Gramsci's work often does not pair well with postmodernist theories, I, however, see sociocultural theory's emphasis on the social effects of discourse—patterns of language and image use—as the means of linking the structuralist assumptions of Gramsci and Freire with postmodern considerations.

Gramsci is well known for his theory of *cultural hegemony*, in which the mechanism for social control, exercised by moral leaders of a dominant sociocultural class (including teachers) through a process of building consent for the status quo, reproduces cultural and economic domination within the society by participating in and reinforcing universal "common sense" assumptions of 'truth' over subordinated groups (Darder, Baltodano, & Torres, 2008). Gramsci and Freire agree that educators and students need to understand the discourses of domination and oppression in order to counter those forces and disrupt mainstream education, but Freire is more concerned specifically with the antihegemonic potential of education. Freire critiques contradictory

social relations, such as conditions of racial discrimination, and he argues that once the sources and forms of domination are explored and understood, then education can become a liberating experience (Giroux, 1988a). He also focuses on the importance of reading the word and the world to raise students' voices and create transformative action for justice and equality (Giroux & McLaren, 1988; Kincheloe, 2008). The ideas and conceptualizations of these scholars, as well as the interaction between micro- and macrolevels that I define next, are the main contribution to the critical sociocultural theoretical framework used in this study.

Micro- and Macrolevel Theories

Teachers are constantly exposed to a wide range of structures as well as delivering different types of discourses they learn from their communities. It is for this reason that the study of teachers' beliefs and practices requires consideration of the different levels of micro- and macrostructures, as well as the different levels of discourse communities involved: those created by the teacher in the classroom, those created by the teachers and I, and other discourse communities that teachers are part of within and outside the school. These varied levels of discourse will be discussed after I define and explain my use of structures. The use of structures in the theoretical framework of my study draws on Lewis and Moje (2003) who argue: "power does not reside only in macro-structures; but rather it is produced in and through individuals as they are constituted in larger systems of power and as they participate in and reproduce those systems" (p. 1980). Therefore, I take into account that there is power both in individuals and in structures.

In the field of sociology of education, on some occasions the literature refers to

structures as “the abstract effects of economic, political and discursive forces” (Ball, 2000, p. viii). This definition of structure is aligned to the understanding of macrostructure in critical sociocultural theory. The differentiation of micro- and macrolevel theories gives an understanding of how the micro- and macrostructures take place, interact, and shape, in this case, teachers’ beliefs and practices. Attempting to more specifically define micro- and macrostructures, I draw on the school and society model outlined by Persell (1977), a model that has been used by Sadovnik, Cookson, and Semel (2001), and by Sadovnik (2011). This model includes four levels of sociological analysis: societal, institutional, interpersonal, and intrapsychic. The societal and institutional levels are macrostructures, while the interpersonal and intrapsychic levels are microstructures. First, the *societal* level “encompasses the most general structures of society, including its political and economic systems, its level of development, and its system of social stratification (or institutionalized levels of inequality)” (Sadovnik, 2011, p. xiv), which facilitates and cements societal dominances and ideologies. For purposes of this study, the structures at this level as well as the societal dominances and ideologies are understood as macrostructures. Lewis and Moje (2003) take into account “the institutional, historical, and cultural contexts that influence relationships, language, and meaning” (Lewis & Moje, 2003, pp. 1979-1980). Each one of the broad economic, political, discursive, ideological, institutional, historical, and cultural issues and forces form a macrostructure itself that influence DL teachers’ beliefs and practices. Depending on the nature of the structure, it can have different degrees in their either constraining or empowering effects.

Second, the *institutional* level includes the main institutions in a society, such as

family, schools, churches, business, government, and media, which reproduce educational ideologies and concepts entailed by these institutions. Under the critical sociocultural theoretical framework in this study, these societal institutions fit under the umbrella of macrostructures. When teachers incorporate in their practice a Freirian *read the word and the world* approach, this implies that students are aware of macrostructures at the societal and institutional levels. Third, the *interpersonal* level "includes the processes, symbols and interactions" (Sadovnik, 2011, p. xiv) within the institutions, such as the everyday language, gestures, and rituals. Teachers' discourses and practices within the classroom are examples of structures at the interpersonal level. Also, the discourse communities within a school, which I explain in the next paragraph, fall under this level. Fourth, the *intrapsychic* level refers to individuals' "thoughts, beliefs, values, and feelings, which are to a large extent shaped by a society's institutions and interactions" (Sadovnik, 2011, p. xiv). In this study, the focus on the intrapsychic level is on teachers' beliefs, with a focus on their CRP beliefs, as well as the barriers they perceive and experience for the implementation of CRP. These microstructures at the intrapsychic level are in constant interaction with other structural levels. Therefore, these microstructures are influenced and shaped by other structures over time.

Discourse Communities

In order to respond to the research questions of this study, it is necessary to look at how power and agency construct what Gee (2014) identifies as *Discourses*. Gee makes distinctions between small "d" *discourse*—the language bits and the grammatical focus—and *Discourses*, with capital "d," as "ways of knowing, thinking, believing, acting, and communicating – that may be used to control the activity and material goods

within a community" (Moje & Lewis, 2007, p. 17). Although I take into account the difference between discourse and Discourse, in the rest of the document I will refer to both types as "discourse" with a lower-case "d."

Discourse communities are constructive learning spaces in which "groupings of people – not only face-to-face or actual in-the-moment groupings, but also ideational groupings across time and space – …share ways of knowing, thinking, believing, acting, and communicating" (Moje & Lewis, 2007, p. 16). Thus, teachers are constantly delivering different types of discourses they learn from their communities.

However, not all participants have equal access to and power in discourse communities. Fairclough (2001) argues that there are power relations between all social groups and that these "power relations are always relations of struggle" (p. 34). The degree of participation in Discourse communities is determined by power relations dictated by "race, gender, sexual orientation, or economic status" (Moje & Lewis, 2007, p. 17). In the case of teachers, they will have access to different types of discourses in their communities, such as neighborhoods, churches, and other associations, with each providing them with different levels of power within them. These discourses might affect educators in different ways. Teachers' discourses can reflect deficit perspectives and reproduce dominant discourses that subordinate and marginalize students; or on the other hand, they can be culturally relevant discourses focused on social justice and on the empowerment of students. Discourse communities can affect teachers' adoption of (un)critical stances in their teaching styles, and consequently influence the development of cultural competence and sociopolitical consciousness in their students.

In order to better understand these larger systems of power shaping individuals,

consideration of the interplaying elements of teachers' power and agency are necessary. This understanding helps contextualize and understand teachers' beliefs and practices. In order to minimize gaps in the understanding of teachers' beliefs and practices, it is necessary to attend to how power issues constantly form and refigure agency. This approach, which centers issues of power, distances itself from traditional sociocultural theory and allows critical sociocultural theory to take shape (Street, 2007). In addition to critiquing social inequalities that, in the case of this study, affect teachers' culturally relevant beliefs and practices, critical sociocultural theory ultimately has social justice purposes designed to meet the needs and transform the educational reality of Latinas/os and other marginalized students.

Power

I understand power as a complicated, challenging, but a needed construct to take into account in this study. Moje and Lewis (2007) contend that critical sociocultural perspectives "may be the only available tools for demonstrating how children's opportunities to learn are both supported and constrained by the role of power in everyday interactions of students and teachers *and* by the systems and structures that shape the institution of schooling" (emphasis added, p. 16). However, children's learning experiences are not the only things at stake due to power issues; teachers are also learners and what they learn is also supported and constrained by the role of power on a daily basis. The learning process, which all participants are immersed in, has a (dis)empowering impact (Moje & Lewis, 2007). This learning and participatory trajectory takes place and is learned at all societal levels, in different spaces, at different times, and with different people. "Power is produced and enacted in and through

discourses, relationships, activities, spaces, and times" (Moje & Lewis, 2007, p. 17). Using postmodernist thought to understand power as positive and productive, an idea that originates in the work of Michel Foucault, helps reveal the different regimes of power in which micropractices of power produce and reproduce power (Moje & Lewis, 2007). The exercise of CRP in the classroom, as a micropractice of power, can be a form of challenging those relations of power.

Agency

My understanding about the theoretical tool of agency primarily draws from Moje and Lewis' (2007) work. Although macro- and microstructures shape teachers' beliefs and practices through the exercise of agency, participants have the power to choose how they will react based on those forces that shape their beliefs and practices. "Agency might be thought of as the strategic making and remaking of selves, identities, activities, relationships, cultural tools and resources, and histories, as embedded within relations of power. At times, but not always, the relations of power themselves are disrupted and remade" (Moje & Lewis, 2007, p. 18). Similar to the generative production of subjects (knower identities) and relationships, the relationship between micropractices and macroprocesses is a representation of how teachers can be agents of participation in schools and society. As agency holders, teachers can choose how much they want to resist dominant forces or be controlled by them. They can work against cultural hegemony, be part of a repressive system that exercises social control over marginalized students, or be in a situation in between. The use of teachers' agency is influenced by different structures and can be a manifestation of their beliefs and practices, which can determine if and how CRP takes place in their classroom.

From the perspective of cultural studies, critical sociocultural theory recognizes power fluidity between micropractices and macroprocesses (Moje & Lewis, 2007). This refers to the fact that, in this case, teachers can enact forms of power bottom-up, which affects their beliefs and practices. They can also enjoy and/or be controlled by "Mass media, popular cultural texts, information technologies, and other popular forms of representation [that] function in people's everyday lives" (Moje & Lewis, 2007, p. 24). All these forces of power and how teachers act are based on their agency. Cummins (2000) contends that, as agency holders, educators, and bilingual educators in particular, have not only the right and the power, but also the responsibility to use their classrooms as sites of resistance to injustice (Cummins, 2002). Studying teachers' beliefs and practices in this fight is critical.

Friendly Resistance as a Theoretical Tool

In teacher professional development and collaborative work, teachers can express resistance in different ways due to a myriad of reasons. The professional development and the discourse community promoting teacher learning and change in which teachers are involved are contextual factors that influence teachers. Research on teachers in professional development settings can show teachers' agency to resist change. On the other hand, teachers implementing normative approaches in a nonprofessional development context are not necessarily showing resistance to change. This is because these teachers are not part of a professional development process promoting teacher change and teacher learning.

Similar to the definition of the fluid forms of internal and external forms of transformational resistance of students of color (Delgado Bernal, 1997; Solórzano &

Delgado Bernal, 2001), teachers' resistance in collaborative professional development, although not necessarily transformational, can take fluid internal (covert and silent) and external (overt and outspoken) forms of resistance. In my study, friendly resistance is a type of internal resistance. I define friendly resistance as a type of internal resistance exercised by teachers' agency and power (Moje & Lewis, 2007) in form of a gentle opposition or avoidance to fully participate or engage in teacher collaborative work. Friendly resistance is always executed within the terrain of niceness that still seeks to maintain a positive relationship between the participant and the researcher. Friendly resistance is fluid and dynamic throughout the collaborative process, in this case, in a CAR process with a focus on CRP. As I mentioned before, the motivations of friendly resistance can vary. From a social context perspective, the reasons for friendly resistance can have macro- and microstructural influences, such as the attempt to remain a member of various discourse communities that are in conflict.

On the other hand, in teacher professional development there can also be other types of resistance. For example, in this study, the 2nd-grade DL teacher decided not to participate in this study. This type of resistance is overt and external. Therefore, although this teacher expressed her refusal in a professional and friendly way, this is not what I am theorizing with the term friendly resistance. This is because this teacher was bold and her resistance demonstrated a clear verbal manifestation of resistance to the collaborative work.

Teachers' Beliefs and Practices

Teachers are characterized by differing worldviews, epistemologies, and belief systems. Teachers' beliefs can refer to teachers' perceptions in their professions (Pajares,

1992). In language education programs, it can also drive teachers' attitudes, expectations, and practices, which ultimately influence student achievement (Banks & Banks as cited in Lindholm-Leary, 2001). In this study, teachers' beliefs and practices, with a focus on the development of biculturalism and sociopolitical consciousness, have been studied through a critical sociocultural framework in which the interrelation between microstructures and macroprocesses have been taken into account, as well as the elements of power and agency.

Teachers' agency is exemplified in Buendía's (2002) reference to two studies in which teachers opted to exercise their agency to resist school reforms with traditional pedagogies, such as skills-driven curricula. These teachers found discourse communities in their schools that supported and legitimized their beliefs and practices regarding their traditional teaching practices. From these studies, one can see how teachers can exercise their agency and enact power that perpetuates the status quo. This same type of teacher resistance can be directed to fight against dominant ideologies and White-centered curriculums, to practice the sociopolitical consciousness necessary to merge culturally relevant practices with school content.

Drawing on critical sociocultural theory, I go beyond the examination of teachers' beliefs and practices at an individual teaching level and follow a perspective which includes social and institutional organizational issues in the analysis of teachers' beliefs and practices. I understand that teachers' beliefs and practices are not magically born inside a teacher's head (Putnam & Borko, 2000). Their beliefs and practices have run a long trajectory, along which they have been constructed by a wide range of macro- and microstructures, such as professional development, district policies, and institutional

relations with administration, colleagues, families, community members, and family; thus, I take into account what teachers have in their heads. Teachers' beliefs and practices are shaped by the everyday context in which educators live and by dominant forces they are consciously or unconsciously exposed to. It is necessary to acknowledge that teachers, as parts of discourse communities, are not only subjects, but are holders of agency. They are agents who have the power to transform and improvise in their profession, despite the cultural traditions and social forces of power and domination they encounter. Because DL teachers are agency holders, they have the power to change their teaching. Teachers can exercise their agency as a form of resistance and rebellion that can lead them to fight against social inequities, dominant ideologies, and hegemonic forces (Darder, 2012). The examination of teachers' beliefs and practices can help examine how and if teachers fight against dominant forces. Teachers act based on their own repertoire of beliefs, which can be a great source of information that can reveal how teachers are (un)willing to apply CRP, as well as what factors are pushing them toward or against its use.

Language (bilingualism/biliteracy), Biculturalism, and Sociopolitical Consciousness in Education

The pillars of the transformational DL educational model I am proposing in my study are academic achievement, language (bilingualism and biliteracy), culture (biculturalism/cultural competence), and sociopolitical consciousness. Because the importance of academic achievement in an educational model is assumed, in this section I discuss the importance of developing the three latter pillars, which are uncommon in traditional education. These pillars have important benefits for all students. Additive

bilingualism, the “add[ing of] a second language … while continuing to develop conceptually and academically in their first language” has, in close to 150 empirical studies, been shown to have “a positive association” with “students’ linguistic, cognitive, or academic growth” (Cummins, 2000, p. 37). These same benefits are seen for the development of biliteracy.

Biculturalism is a concept that resists the assumption that schools should continue their historical function of attempting to assimilate marginalized students such as working-class Latinas/os into a unitary, dominant or mainstream culture in which most White, middle class students already feel comfortable. From second-culture acquisition theories, biculturalism has been shown to be a positive outcome for all students. Additive acquisition of a second culture does not place at risk the first culture (Buriel, 1993). Baker (2011) defines biculturalism as the “knowledge of language cultures; feelings and attitudes towards those two cultures; behaving in culturally appropriate ways; awareness and empathy; and having the confidence to express biculturalism” (p. 4). Ladson-Billings (1995a) emphasizes that there is a direct relationship between students’ cultural development and students’ academic success. In the case of Latinas/os, the benefits of biculturalism extend to a wide range of areas, such as antiassimilation stress, enhanced socio-cognitive functioning, increased academic achievement, decreased problematic behavior (Bacallao & Smokowski, 2005), and higher self-esteem (Smokowski & Bacallao, 2006; Smokowski, Rose, & Bacallao, 2010). Biculturalism also helps Latinas/os develop strong positive racial and ethnic identities with multiple benefits, such as higher educational achievement (Altschul, Oyserman, & Bybee, 2006), higher educational aspirations (Carter, 2005; Zirkel, 2008), greater academic self-confidence

(Oyserman, Harrison, & Bybee, 2001; Tatum, 2004; Villalpando, 2003), a greater commitment to academic work and their educational setting (Tatum, 2004; Villalpando, 2003), and great resiliency and academic commitment even when exposed to a teacher's racial discrimination (Zirkel, 2008).

In the case of White students, biculturalism can reduce prejudice. Banks writes: "Research has shown that children, as early as 3 years old, are aware of racial differences, and that children have a White bias, meaning they prefer people and objects that are White" (as cited in Zaldana, 2010, p. 9). Zaldana (2010) argues that the use of multicultural curriculum can help. Cloud et al. (2000) write that White students can benefit from "understanding of other cultural groups – their values, social customs, and ways of viewing the world. … intercultural understanding and tolerance and, even, appreciation and respect" (p. 4). Furthermore, White bicultural children show respect for cultural differences and appreciate other cultures (Buriel, 1993).

Sociopolitical structures and discourse communities influence students' sociopolitical consciousness, which allows all students to adopt social justice values that fight against social inequalities. Sociopolitical consciousness also helps all students understand and counter dominant ideologies, such as meritocracy, color blindness, hegemony, and –ism discriminatory forms, such as racism, classism, linguicism, sexism, and ageism. Enacting sociopolitical consciousness results in higher academic achievement and increased cultural competence (Morrison, Robbins, & Rose, 2008). Gramsci argues that educational institutions should develop all students' sociopolitical consciousness by providing a setting for a radical, counter-hegemonic education (as cited in Giroux, 1988b). Through the development of sociopolitical consciousness, Shor and

Freire argue that sociopolitical consciousness helps Latina/o and marginalized students "achieve a deepening awareness of the sociopolitical and economic realities that shape their lives and their capacity to recreate them" (as cited in Darder, 2012, p. 96), and hold to Freire's discourses of hope and liberation (Freire, 2005). White students can develop empathy and sensitivity towards social justice issues that help them become allies in the fight against social inequalities.

DL programs were developed to maximize the advantages that bilingualism and biliteracy offer all students. However, I argue that DL programs are not meeting their full potential if biculturalism and sociopolitical consciousness are not part of the program. DL programs need to develop students' biculturalism and sociopolitical consciousness in order to counter the dominant ideologies that negate or demean the Latina/o culture and language, helping Latina/o and White students see Spanish and Latino culture from a critical and resource perspective (Santa Ana, 2002). Despite research showing the additional benefits of biculturalism and sociopolitical consciousness, many teachers are not supporting these practices. Although Latina/o and White students can resist uncritical undemocratic practices, these students can also experience negative consequences (Cummins, 2000). In the case of Latina/o students, when they are deprived of biculturalism, and sociopolitical consciousness, the previously mentioned benefits might be suppressed. When students have not been exposed to sociopolitical discourse communities and have not developed a sociopolitical consciousness, students hold what Freire (2005) calls a naïve consciousness, which ignores the combination of hegemonic forces in school and society. Although students can resist, suppression of students' first language can "ultimately hinder students' critical

capacities and prevent the development of the understanding necessary to struggle effectively toward their empowerment and liberation" (Darder 2012, p. 37). For all the reasons stated above, it is important to provide an education that helps students develop not only language (bilingualism/biliteracy), but also biculturalism and sociopolitical consciousness—a process in which teachers play an important role.

The Transformational Dual Language Educational Model

In the previous section, I discussed the benefits of language (bilingualism/biliteracy), biculturalism, and sociopolitical consciousness provided in the literature. However, traditional education has been focused on a monolingual, monocultural, and apolitical view of teaching and learning in the educational system. There have been some U.S. schools and teachers that have pushed against this view of education by addressing various degrees of linguistic, cultural, and/or sociopolitical elements of education. In this study, I am focusing on two different models of educational practice that have served to disrupt some of the traditional education's limited notions about teaching and learning: cultural relevant pedagogy (CRP), which has a strong focus on the roles of culture and sociopolitical consciousness in the classroom, and dual language (DL) education, which has a strong focus on the linguistic role in the classroom. Although there might be more educational models that can address students' academic achievement, and linguistic, cultural, or sociopolitical elements of education, I believe the combination of these two particular educational models can offer a strong model to address the combination of all four of these elements – the focus of this study.

Culturally relevant pedagogy as articulated by Ladson-Billings emerges from a study focused on African American students in mainstream schools. CRP implicitly

suggests the need to address linguistic aspects of education through discussion of funds of knowledge that include vernacular forms of English, such as Ebonics. However, CRP's tenets and propositions do not explicitly refer to or provide directions on linguistic issues, making the attempt to use CRP to address linguistic needs complex and challenging. On the other hand, embedded in the applied linguistics field, DL research and practice fail to effectively focus and expand on biculturalism and sociopolitical consciousness, making the attempt to use DL to address cultural and sociopolitical needs difficult and problematic.

Although the success of CRP in the classroom has been demonstrated by a growing number of studies in a variety of contexts (Colombo & Furbush, 2009; Huerta & Brittain, 2010; Leonard, Napp, & Adeleke, 2009; Morrison et al., 2008; Young, 2010), and the success of DL has been documented by important research (Alanís & Rodríguez, 2008; Gómez, Freeman & Freeman, 2005; Lindholm-Leary, 2001; Oller & Eilers, 2002; Thomas & Collier, 2002, 2003; Thomas, Collier, & Harrel, 2012, February), there is still a need to develop and publish research of CRP in a DL context. These two educational models need to be reconciled in order to best meet the needs of students enrolled in DL programs, especially for minoritized students. Although CRP does not include the linguistic component as one of its tenets, all students need the linguistic component (bilingualism/biliteracy) due to the many benefits addressed in the beginning of this chapter. The linguistic component is especially important for English learners (ELs). Also, it is equally important that DL education emphasizes the elements of biculturalism and sociopolitical consciousness for all students, particularly for minoritized students. This study on DL teachers' beliefs and practices on CRP examines if and how principles

and tenets of CRP and DL education are practiced in a Spanish English TWI program, offering an important contribution to the field of education.

The transformational (CRP-DL) model of DL education, shown in Figure 1, occurs when integrating the tenets and goals of DL and CRP. The representative elements of this model are: academic achievement (with aims of academic growth through critical perspectives), language (with aims of developing bilingualism/biliteracy), culture (with aims of developing CRP cultural competence and DL biculturalism), and sociopolitical consciousness (as a form of empowerment) with the result being what I call *critical academic achievement* (with aims of academic growth with bilingual, biliterate, bicultural, and critical perspectives). Figure 1 shows that the integrative and interrelated process of language, culture, and sociopolitical consciousness, offers a strong framework for achieving critical academic achievement and educating the whole child. The four pillars of the transformational DL educational model need to interact with each other and are fluid.

This model provides equitable education to all students enrolled in DL and fights against inequitable practices that affect Latinas/os and other marginalized students. This became the basis from which this research explored DL teachers' beliefs and practices—examining how teachers perceived of culture and sociopolitical consciousness in particular and to see if and how they enacted the cultural and sociopolitical consciousness aspects of this framework. Next, I introduce the pillars of the transformational DL educational framework in detail, which are fluid and interact with each other.

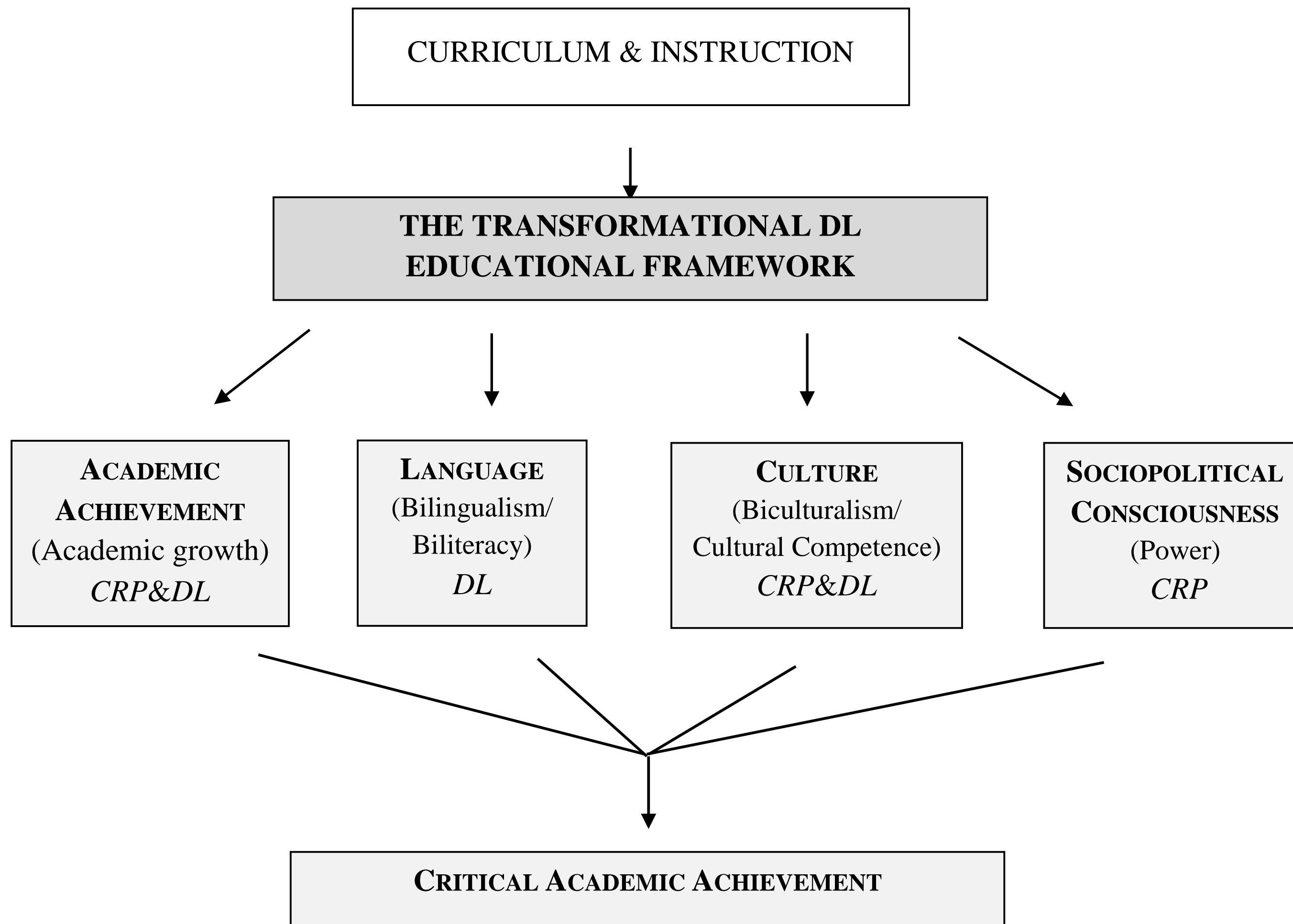

Figure 1. The Transformational Dual Language Educational Framework.

(Handout to teachers in the first group *plática*, 09-21-12)

Academic Achievement

Academic achievement constitutes the first pillar of the transformational DL educational model. Important research on academic achievement in DL education has primarily focused on data based on test scores from schools, school district's measures, and nationally normed standardized tests in English and Spanish when available (Gómez et al., 2005; Thomas & Collier, 2002, 2004). However, academic achievement goes beyond test scores. In her study, Ladson-Billings (1995a) understands academic achievement as academic growth and beyond testing. Talking about her work of CRP with the 8 African American teachers she worked with she writes:

> Fortunately, academic achievement in these classrooms was not limited to standardized assessments. Classroom observations revealed a variety of demonstrated student achievements too numerous to list here. Briefly, students demonstrated an ability to read, write, speak, compute, pose and solve problems at sophisticated levels – that is, pose their own questions about the nature of teacher- or test-posed problems and engage in peer review of problem solutions. (p. 475)

This shows that academic achievement includes problem-solving skills and not only standardized tests. Academic achievement looks at students' learning (Milner, 2011) with the inclusion of a challenging curriculum with the needed support to ensure student success (Morrison et al., 2008) and fostering a community of learners and cooperative learning. Additionally, academic achievement needs to be measured through authentic assessment, such as portfolio-based assessments (Darling-Hammond & Snyder, 2000; Peterson & Neill, 1999). Authentic assessment is especially important for culturally and linguistically diverse students, including ELs (Herrera, Murry, & Cabral, 2012; O'Malley & Valdez Pierce, 1996; Wright, 2010).

Language (Bilingualism/Biliteracy)

The linguistic component constitutes the second pillar of the transformational DL educational framework. The literacy goal of the transformational DL educational model is the promotion of biliteracy, which aligns to the pluralistic model. This model fosters respect to both languages and their speakers, has an additive approach that ensures bilingualism and biliteracy for all learners, and promotes linguistic and cultural diversity for all students (Pérez & Torres-Guzmán, 2002). For the biliteracy aspect, it is important to consider the continua of biliteracy (Hornberger, 2003), as well as literacy methods that take into account the unique students' linguistic resources for teaching and assessing biliteracy (Escamilla et al., 2013).

In addition to learning standard languages, bilingualism and biliteracy in the transformational DL educational framework are inclusive of code-switching strategies (Gort, 2006; Pérez & Torres-Guzmán, 2002) and border tongues. In the case of Spanish-English DL education, an example would be the living language of Chicana/o Spanish, *el lenguaje de la frontera* (the border tongue), with a focus on empowerment and having bilingual Chicanas/os, and other Latina/o students in the U.S., take pride in their vernacular Spanish (Anzaldúa, 2007). Thus, while traditional DL programs, such as those of the Utah model, only accept a clear language separation within the classroom, the transformational DL educational framework validates and legitimizes code switching and Spanglish from the students as well as from the teacher (Martínez, 2010, 2013). The language separation policy seems to be designed with a foreign language approach to help English-speaking students learn the target language. However, unlike traditional DL education, the transformational DL educational framework validates language

minoritized students' everyday language practices in which on many occasions code switching becomes the norm. In a review of how teachers can best be prepared to educate Latina/o bilingual learners, Palmer and Martínez (2013) join scholars who "have critiqued the strict policies of language separation that characterize most dual language programs, arguing that such separation is artificial and does not allow for the natural development of bilingualism" (p. 275). Palmer and Martínez also critique materials produced for dual language teachers, which encourage teachers to develop students' bilingualism and biliteracy through a language separation policy.

Culture (Biculturalism/Cultural Competence)

One of the national trends in DL education, including in Utah, is a focus on neoliberal ends—the transformation of education via economic discourses that centralize individualistic, competitive, consumerist, and "free" market views of social relations—at the expense of the cultural goal of DL education. These neoliberal attacks are one of the many reasons why it is important to strengthen the cultural goal in DL education. The transformational DL educational model has biculturalism as the third pillar. Although traditional forms of DL education tends to talk about intercultural awareness as one of its goals, this superficial approach to culture seems to be designed with a foreign language approach to introduce majority students into a "foreign" culture. I find that biculturalism is a term that better addresses the needs of minoritized students and that acknowledges the status of cultures. Darder (2012) defines biculturalism with the following words:

> Biculturalism speaks to the process wherein individuals learn to function in two distinct sociocultural environments: their primary culture, and that of the dominant mainstream culture of the society in which they live. It represents the process by which bicultural human beings mediate between the dominant discourse of educational institutions and the realities that they must face as

> members of subordinate cultures. More specifically, the process of biculturation incorporates the different ways in which bicultural human beings respond to cultural conflicts and the daily struggle with racism and other forms of cultural invasion. (p. 45)

Biculturalism provides minoritized students the skills to function in their primary culture as well as in the dominant culture. The term of cultural competence used in CRP also looks at using minority students' knowledge and experience to enter the culture of the dominant society while maintaining their minority culture. Ladson-Billings (2006) writes: "My sense of cultural competence refers to helping students to recognize and honor their own cultural beliefs and practices while acquiring access to the wider culture" (p. 36).

Preparation to enter the dominant society is one of the benefits of biculturalism. Earlier in this chapter, I outlined other benefits of biculturalism, which are of great importance for minoritized students. The transformational DL educational framework has an equity focus that stresses the importance of meeting the cultural needs of minoritized students, a focus that also benefits majority students. A fair question that can arise is why a focus on biculturalism rather than on multiculturalism. I draw on Hakin Rashid's viewpoint, who asserts:

> For it is only through recognition of the need for biculturalism that a foundation for true multiculturalism [in society] can be built. When children have developed the ability to survive and thrive within the context of their own culture as well as that of the broader society, a genuine appreciation for the variety of cultures that comprise America is the next step. (as cited in Darder, 2010, p. 49)

With this statement I show my support for multiculturalism, which can be perfectly included in the transformational DL educational model. However, I also demonstrate my prioritization of biculturalism. Based on my observations in mainstream and DL education, when preservice teachers in their student teaching and inservice teachers want

to implement cultural approaches in their classroom, they tend not to focus on the cultures of the minoritized students in their classroom. With a focus on biculturalism, I emphasize the need to focus on all the minoritized students' cultures that teachers are serving, regardless those cultures relate or not to the target language in the DL program. Sonia Nieto (2010) argues that biculturalism is not an easy process, but a struggle which builds strength. She writes:

> It is difficult to become bicultural in an untroubled sense because it means internalizing two cultural systems whose inherent values may be diametrically opposed. In the United States, it is generally only students from dominated cultures who need to become bicultural as a requirement for academic and societal success. That they do so is a testament to great strength and resiliency. (p. 87)

The hard but also important process of biculturalism merits attention. In the transformational DL educational framework, students' biculturalism is reinforced through four dimensions: (1) individual and home culture; (2) community culture; (3) ethnic culture within the United States; and (4) heritage culture. Teachers need to help students be proud of each one of these cultural dimensions.

First, the individual culture needs to connect to the curriculum (González et al., 2005; McIntyre, Rosebery, & González, 2001). Teachers need to be aware of the individuality of each student in the classroom, which is important information for teachers' practices. Milner (2010) writes, "developing knowledge about student interests can be essential to the kinds of learning opportunities that are relevant to students and allow them to make meaningful connections to areas of their lives that matter most to them" (p. 130). Students' knowledge and interests are part of students' individual cultures. The dimension of students' individual cultures is meant to continue these cultures in the school. It is important to take into account individual students' identities,

experiences, norms, values, strengths, and interests. This cultural individuality can also be different among children, even of students within the same ethnic group (Nieto, 2010). I argue that it can also be different among siblings living within a household. I have heard several stories of younger siblings who had the same teacher as an older sibling. It was interesting that the teacher expected the younger sibling to behave socially and academically similarly to her/his older sibling. However, siblings are different and paying attention to the individuality of each student's culture, including his/her language skills, which can vary among siblings, is necessary.

Second, the home and community culture of the community or neighborhood, where students live, needs to be incorporated in the curriculum. This second dimension also relates to students' funds of knowledge and community funds of knowledge (Gonzálet et al., 2005; Marshall, & Toohey, 2010). In addition to students' individual cultures, research shows the importance of students' funds of knowledge, which show minoritized students' home cultures with an asset approach (Gonzálet et al., 2005; Moll et al., 1992). By paying attention to students' funds of knowledge, one can also learn students' community funds of knowledge. González and Moll (2002) argue that "a funds of knowledge approach, facilitates a systematic and powerful way to represent communities in terms of the resources, the wherewithal they do possess, and a way to harness these resources for classroom teaching" (p. 625). It is important to learn from the local context in which students live in order to incorporate the community culture in the classroom. Talking about the teachers she worked with, Ladson-Billings (1995b) writes: "The teachers saw themselves as a part of the community and teaching as a way to give back to the community. They encouraged their students to do the same" (p. 161).

Teachers practicing the transformational DL educational framework need to be invested in students' communities.

Third, students' ethnic cultures within the United States, which includes the cultural wealth, contributions, and activism (Banks, 2002, 2009, 2013; Yosso, 2005), need to be included in the transformational DL educational framework. This approach can help students of color be themselves rather than acting White (Fordham and Ogbu as cited in Ladson-Billings, 1995a, 1995b). Drawing on critical race theory, Yosso (2005) denounces that cultural wealth of communities of color is excluded from the classroom. She makes a call to include the "accumulated assets and resources in the histories and lives of Communities of Color" in the curriculum (p. 77) and emphasizes different forms of capital present in communities of color. Banks (2013) stresses the importance of teaching the curriculum from the perspective of various ethnic groups within the United States, especially when the topic that is being discussed is relevant to one of these groups. When teaching the perspectives of different ethnic groups it is important to represent these groups properly. Pérez and Torres-Guzmán (2002) assert:

> One of the ways variation is excluded from school curricula is through simplification and generalization in the presentation of cultural groups. Latino populations, for example, are often presented as a homogeneous group. This lack of understanding in curricula of the complex characteristics of Spanish-speaking groups reflects the views of the larger society. (pp. 7-8)

Taking into account the individuality of the different ethnic groups within this country can help students take pride in their heritage. For this, teachers need to learn the ethnicity of their students in the classroom and learn about the cultural wealth of these cultural groups.

Last, it is necessary to contemplate students' heritage culture, which includes

transnational funds of knowledge and borderland pedagogies (Anzaldúa, 2007; Cuero, 2010; Machado-Casas, 2009; Sánchez, 2007). Borderland pedagogies include the need to take into account physical and psychological border issues in education. *Nepantla* is a Nahuatl word that Anzaldúa (2007) uses to describe a changing and transitional space between two worlds in the midst of transformation. This dimension in the transformational DL educational framework contemplates that a number of DL students across the United States are *Nepantleras/os* and holders of transnational funds of knowledge. Patricia Sánchez (2007) conducted a study on three Latina teenagers with a focus on her literacy practices in transnational communities. Sánchez emphasizes that many immigrant students live transnational lives. She writes: "As educators and researchers, we must also look to the transnational social spaces that our immigrant students maintain in other countries and how these experiences have the potential to shape their narratives and reading of the world" (p. 279). The hybrid lives of these students have an impact on their educational experience that educators need to be aware of and reflect on their teaching practices. Sánchez writes "If we can create spaces in schools for more transnational immigrant students to dialogue, research and write about their engagement to communities spread across borders, then we will be doing something better than we are now" (p. 278). Additionally, learning from parents can be very helpful for educators. In her study with three transnational indigenous Latina/o undocumented parents, Machado-Casas (2009) shows that these parents teach their children how to live across multiple worlds.

> Using their past experiences from their country of origin, and their experiences as immigrants in the U.S., these indigenous parents are able to transmit to their children—in a natural and organic way—the need to be able to navigate multiple spaces and languages, and the ways in which they can survive as undocumented

peoples in the U.S. (p. 85)

These parents, who were recent immigrants, transmitted important knowledge to their children. This shows that households of recent immigrant can have transnational funds of knowledge that can be incorporated in the curriculum.

Until now, I have introduced the pillars of academic achievement, language, and culture. These pillars align to Ramírez and Castañeda's (1974) of cultural democracy. This concept refers to the right to be taught in one's learning style and language, and maintain a bicultural identity. Next, I will discuss the pillar of sociopolitical consciousness, which includes the element of power.

Sociopolitical Consciousness

Traditional education, including DL education, does not include sociopolitical consciousness as one of its goals. In the transformational DL educational framework, sociopolitical consciousness constitutes the fourth pillar. Building on the concept of cultural democracy (Ramírez & Castañeda, 1974), Darder (2012) argues for a critical democracy, which in addition to taking into account students' primary culture and language it includes the element of conscientization (Freire, 2005). The development of sociopolitical consciousness, also called critical consciousness, focuses on the development of students' conscientization*/conscientização*. Freire (2005) says "the term *conscientização* refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35). The development of sociopolitical consciousness aims to prepare students not only to read the word, but to read the world (Freire, 2005), to identify and interpret social inequities, such as racism, classism or other dominant ideologies and macrostructures that affect their

lives and their communities, resist them, and be able to fight against them. The development of sociopolitical consciousness gives students the skills to fight against inequities and discrimination through social justice activism in order to make change.

Ladson-Billings (1995b) builds on Freire's (2005) work in her conceptualization of sociopolitical consciousness and says that "students must develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities" (p. 162). She also says that CRP is about "questioning (and preparing students to question) the structural inequality, the racism, and the injustice that exist in society" (as cited in Young, 2010, p. 252). In order to develop students' conscientization, Freire encourages educators to engage with their students in dialogue based on critical thinking with liberation purposes. Talking about the Freirian notion of dialogue, Darder (2012) writes that it is "an emancipatory educational process that is, above all, dedicated to the empowerment of students through disconfirming the dominant ideology of traditional educational discourses and illuminating the freedom of students to act on their world" (p. 96).

The pillar of sociopolitical consciousness in the transformational DL educational framework also seeks to help students take pride of who they are based on their positionality in the world, i.e., class, nationality, and language. For example, a low-income student can be proud of her economic origins and the jobs her parents had, do not feel embarrassed of where she is coming from, while being aware of economic oppression and being activist to make change. Earlier in this chapter, I showed the benefits of the development of sociopolitical consciousness in students.

The inclusion of sociopolitical consciousness is important for all students,

especially for minoritized students; however, this is a hard task for educators. The findings in my study are consistent with the literature that show that the inclusion of sociopolitical elements in teachers' practices is challenging for them (Ladson-Billings, 2006; Morrison et al., 2008; Young, 2010). I discuss these findings in Chapter Five.

Critical Academic Achievement

Although any educational model needs to address academic achievement, few models seek critical academic achievement as one of their main goals. Academic achievement is usually conceptualized in the literature in uncritical traditional forms. Critical academic achievement goes beyond traditional academic achievement and is understood in critical terms that have the goal of the optimal growth of the child to be a productive member of our pluralistic and diverse society. Although the term critical academic achievement could be used in non-DL contexts, I understand critical academic achievement as inclusive of academic achievement, language (bilingualism/biliteracy), culture (biculturalism/cultural competence), and sociopolitical consciousness, uncommon elements in our educational institutions. My understanding of true critical academic achievement embodies critical democracy (Darder, 2012) and needs to be situated at least in a strong bilingual educational model (Baker, 2011), such as DL or heritage language programs. Critical academic achievement takes place in a strong bilingual program due to the linguistic (bilingualism/biliteracy) components in this type of education and due to the benefits offered for all students, which are essential for linguistic minoritized students.

Significance of the Study

The proposed research seeks to address several gaps in the literature. First, Lindholm-Leary (2001) contends that there is little research on teacher perceptions in language education programs and in culturally and linguistically diverse classrooms. Specifically, there is little research that shows two-way Spanish-English DL teachers' beliefs and practices on culturally relevant pedagogy with a special focus on integrating cultural competency and sociopolitical consciousness in the curriculum and in their teaching. The literature does not show what DL teachers think about the application of CRP, or what they are actually doing in DL classrooms. Researchers and teacher educators do not know what motivates them to (not) implement CRP, and how these motivations relate to micro- and macrostructures with an integrated transformational DL educational framework. We need to know and understand teachers' beliefs and dynamics in the classroom regarding biculturalism and sociopolitical issues and practices.

Second, there is a need for more research that shows the journey of DL teachers and their struggles and successes while working on implementing CRP through a CAR process. Third, my study takes into account the sociocultural structures and discourse communities for the exploration of teachers' CRP practices. Buendía et al. (2003) stress that taking these contextual factors is important based on the increasing culturally and linguistically diverse student body populations. Lastly, there is still not enough research about training and professional development for DL teachers with a focus on supporting the implementation of cultural competency and sociopolitical consciousness within the classroom or what this training or professional development would look like. This dissertation fills in the gaps in these four areas. A CAR process with DL teachers offers

an opportunity to study teachers' beliefs and practices on CRP as they work to develop and refine them, examine their journey, and study the CAR process as a type of professional development.

There are two types of audiences that I intend to reach and influence with this study. First, I plan to offer teacher educators and researchers insights into teaching their preservice teachers about biculturalism and sociopolitical consciousness, and conducting a CAR process with DL inservice teachers with a focus on CRP. Also, this work is directed towards educational scholars, who I hope will extend my work in different areas, such as the future directions that I provide in the last chapter.

CHAPTER TWO

LITERATURE REVIEW

In this study, I frame my collaborative action research study on teachers' beliefs and practices of culturally relevant pedagogy (CRP) in a Spanish-English two-way immersion[3] (TWI) program within the existent literature. First, I present literature about dual language (DL) education, contextualizing it within ideological debates. I provide an overview of the principles/strands of DL education, and then I close this section problematizing the roles of culture and sociopolitical consciousness in DL education. Within the literature about the cultural goals and social justice issues in DL education, I argue that DL education cannot be separated from a strong cultural goal that helps students develop biculturalism. Similarly, I argue that the development of sociopolitical consciousness needs to be included in DL education.

Second, I introduce Banks' (2009) multicultural teaching approaches, which I later use for categorizing teachers' practices. Third, I discuss how the literature frames the development of CRP in language education, and its effectiveness. Fourth, I write about teachers' beliefs and practices. The importance of teachers' reflection is a crucial element for changing their beliefs, which, as I discuss, are hard to change, presenting a challenge for researchers who want to work in this area. Fifth, I exemplify literature on

[3] Two-way immersion (TWI) is a form of DL education in which there are balanced numbers of native English speakers and speakers of the partner language (Howard et al., 2007).

teacher learning, especially teacher cognition in a social context, and teacher collaborative learning. Sixth, I engage the literature on discourse communities. Lastly, I discuss literature that frames what I call friendly resistance.

Dual Language Education

In this section, I present the ideological debates of the English-only movement that affect dual language (DL) education and teachers in these programs. Then, I discuss the goals of DL education, with a special focus on the role of culture. For this, I go back to the origins of DL education and compare how the cultural goal of DL education was framed in terms of biculturalism, and how this goal is nowadays conceptualized by the literature in both strong and superficial forms. Last, I argue for the importance of moving forward the role of sociopolitical consciousness in DL classrooms.

Contextual Ideological Debates in Dual Language Education

Fortune and Tedick (2008) show that, in the 1960s, DL programs originated in Canada, with a foreign/second language immersion program for native English speaking students with French as the target language. In the U.S., DL education started with a Spanish-English TWI program, which includes native English speaking and native Spanish speaking students. Both cases illustrate grassroots initiative by parents. These two initiatives spurred the development of other DL programs around the world.

Despite the growth of DL programs, DL education in the U.S. has been affected by the U.S. English organization, founded in 1983, which supports the English-only movement and English-only legislation. For example, Fortune and Tedick (2008) make reference to antibilingual education legislation that favored English-immersion laws for

all students, such as Proposition 227 in California, 1998, Proposition 203 in Arizona, 2000, and Question 2 in Massachusetts, 2002. These scholars argue that this English-only attack on bilingual education created a "tendency to more systematically replace the term 'bilingual' with less-politically-charged labels such as 'immersion' or 'dual language'" (p. 7). An overview of the history of bilingual education shows that these policies and attacks are not new. DL education has been affected by dominant ideologies characterized by an English-only tendency, and the intransigency towards bilingualism has been present throughout the U.S. history. For example, one of the numerous quotes documented in the U.S. English organization website was stated by President Theodore Roosevelt, who declared: "We have room for but one language here, and that is the English language; for we intend to see that the crucible turns people out as Americans, and not as dwellers in a polyglot boarding house" (U.S. English, 2014). Baker (2011) shows that in 1981, President Reagan had been previously quoted as saying that "It is absolutely wrong and against the American concept to have a bilingual education program that is now openly, admittedly, dedicated to preserving their native language and never getting them adequate in English so they can go out into the job market" (p. 189). Padilla et al. (1991) show that "the leadership of the English-only movement promotes racist and anti-immigration sentiments" (p. 252). Crawford agrees and writes: "The real reasons that moves English-only advocates is their interest in the preservation of the structures of the social order of power, class, and ethnicity" (p. 27). This scenario makes DL education challenging, especially TWI, since it promotes bilingualism, biliteracy, and biculturalism not only for English-speaking students, but also for those who are socially expected to assimilate. As a bilingual education program, DL education and teachers of

this program find themselves in the midst of these ideological debates.

An Overview of Dual Language Education

The three goals of dual language (DL) education are academic achievement, bilingualism/biliteracy, and biculturalism. Thus, the mission of DL education is to produce bilingual, biliterate, and bicultural citizens with high academic achievement in school subjects, at, or above, grade level (Baker, 2011). Howard et al. (2007) draw on the DL literature to outline seven principles/strands that are characteristic of effective DL programs: (1) Assessment/ accountability; (2) Curriculum; (3) Instruction; (4) Staff quality and professional development, (5) Program structure; (6) Family and community, and (7) Support and resources. For the purposes of this study, I exclusively draw on principles/strands 2-4, which relate to my study. *Curriculum* supports the goals of bilingualism, biliteracy, and multiculturalism through the use of language objectives and students' cultures. *Instruction* in DL is designed to meet the goals of bilingualism, biliteracy, and multicultural competence by using effective language input for all language learners (Lindholm-Leary in Howard et al., 2007) and instructional techniques such as the Sheltered Instruction Observation Protocol (SIOP) (Echevarria, Short & Powers, 2003; Short, 2002; Short & Echevarria, 1999). When two linguistic groups of students are present, special attention is made to integrate and balance their needs. *Staff quality and professional development*, for purposes of my study, I focus on professional development. Next, I introduce this strand, and when I talk about teacher beliefs and practices later in this chapter, I continue discussing how the literature talks about professional development. This strand ensures that DL teachers have appropriate teaching certificates and credentials for a DL setting. Also, Howard et al. (2007) write a

literature review in which they point out that DL teachers need to receive professional development that addresses language education pedagogy and curriculum, the DL education model, DL instructional strategies and theories on bilingualism, second language acquisition, bilingual education, literacy instruction, biliteracy development, and immersion. These authors also point out that professional development in DL education needs to encourage that teachers work as teacher-researchers and in the development of reflective practice, as well as a focus on educational equity (Howard et al., 2007). However, although the authors make reference to multicultural competence in other sections of their work, in their discussion of professional development, the authors of this work do not make reference to the importance of having DL teachers receive professional development in issues related to the cultural goal of DL education, which undermines minoritized students' cultures.

Large-scale studies support DL as the most effective educational program for achieving high academic achievement, bilingualism, and biliteracy for all students regardless of their socioeconomic status or linguistic proficiency (Lindholm-Leary, 2001; Oller & Eilers, 2002; Thomas et al., 2012, February). DL programs provide English learners (ELs) enrolled in DL programs academic and linguistic benefits without the need to sacrifice their culture or individual identities (Alanís & Rodríguez, 2008). Also, DL programs provide academic and linguistic benefits to English-speaking students who, in addition to excelling in English as demonstrated by higher test scores than English monolingual students, learn a second language (Lindholm-Leary, 2001; Thomas & Collier, 2002).

The Role of Culture in Dual Language Education

As I mentioned before, in addition to the goals of academic achievement, bilingualism and biliteracy in DL education, culture affirmation is also one of the goals. There is a firm consensus among scholars regarding these goals. In this section, I discuss the crisis of the cultural goal. While the origins of DL education included biculturalism, this goal of biculturalism has weakened and is often times treated in superficial ways. I argue that this light approach to culture in DL education needs to shift back towards its origins, biculturalism.

The Origins of the Goal of Biculturalism in DL Education

Two of the oldest Spanish-English DL schools in the United States are the Coral Way Bilingual Elementary and the Oyster Bilingual Elementary School. The DL programs of these two schools have been known as successful bilingual-bicultural programs (Ricento, 1998). The Coral Way Bilingual Elementary School in Miami, Florida, started in 1963, and is considered to be the first public DL school for both English and Spanish speakers in the United States. This program was started by Cuban parents who, after they left Cuba, wanted to go back to their home country and decided to temporarily establish a Spanish-English DL program to maintain language and culture among their children (Crawford, 2000). The literature points out that, in the Coral Way school, students become bilingual, biliterate, and bicultural (Christian, 1994; Pellerano, Fradd, & Rovira, 1998). Actually, an oral history project of the Coral Way Elementary School Bilingual program accessible through the University of Arizona library website, shows that the original Coral Way DL program was bilingual-bicultural education and that "bilingual-bicultural education was the name of the program as it was also later

encoded in the federal bilingual education law of 1968 and extended to other groups" (The University of Arizona, 2014). This program had a very strong cultural goal designed to produce bicultural children.

The Oyster Bilingual Elementary School in Washington D.C., has one of the oldest DL programs in the nation. This school was founded in 1971 and has an award-winning and internationally acclaimed DL program, as well as a "consistent record of high academic standards and student achievement" (Fern, 1995, p. 497). The DL program is also known to be successful for ELs (Freeman, 1996). Like the Coral Way DL program, the Oyster DL program has a strong focus on bicultural education. Actually, the Oyster school had in its Bilingual School Mission Statement in 1988 a clear focus on the development of the goals of bilingualism, biliteracy, and biculturalism for all students (Freeman, 1996). Biculturalism was supported with a multicultural curriculum. Rebecca Freeman (1998) shows that the Oyster multicultural curriculum,

> Rather than excluding, marginalizing, or negatively evaluating minority contributions as the Eurocentric mainstream US curriculum content does, the histories, perspectives, and contributions of the student and teacher populations at the school are central to the curriculum (i.e., Latino, Caribbean, African American, and African). Students are encouraged to relate their own lives to the curriculum content, and to think critically about how social groups are represented and evaluated relative to each other. (p. 189)

This shows that the origins of DL education in the United States have a clear focus on biculturalism as one of the intrinsic goals that DL teachers need to include in the education of their students. However, as I mentioned before, this bicultural focus has changed over time.

The Crisis of the Goal of Biculturalism in DL Education

When examining the current status of the cultural goal of DL programs in the literature, one can encounter a contradiction to the cultural goal in the origins of the DL programs in this country, which I discuss in the next paragraphs. The cultural goal has partially been pushed away from a strong focus on biculturalism in which the cultural goal is discussed with terms such as biculturalism, multiculturalism or multicultural competence to a superficial focus on culture in which the cultural goal is framed with terms such as cross-cultural or intercultural awareness. Thus, the cultural goal has lost power throughout the years, and while the literature sometimes talks about it as a strong cultural goal, on many other occasions it talks about it in superficial ways. This especially occurs when the literature defines DL education and makes reference to its goals.

Some examples of the literature making reference to the cultural goal in strong forms are when Howard et al. (2007) argue that, in addition to goals of bilingualism and biliteracy, multicultural competence is one the goals of DL education. Cloud et al. (2000) write that DL programs, which they call enriched education programs, promote biculturalism (p. 1). Baker (2011) asserts that, "The mission of all Dual Language schools (compared with mainstreaming) is to produce bilingual, biliterate and multicultural children" (p. 225). In their publication about identity in TWI programs, Reyes and Vallone (2007) frame biculturalism as one of the goals of TWI programs and necessary for the identity construction of linguistic minority students.

On the other hand, another body of the literature decenters the cultural goal of DL when it talks about it in superficial ways, and sometimes tending to overlook the cultural

goal of DL education. An example of how the literature overlooks the cultural goal is an article titled “Success and challenges in dual language education” by Lindholm-Leary (2012). With that title, because the cultural goal is part of DL education, one can think that cultural issues are going to be discussed in this work. However, in this article, there is no reference to success or challenges of the cultural goal in DL education. On the other hand, an important part of the literature in DL education weakens the cultural goal framing it in superficial ways with terms, such as: “awareness of linguistic and cultural diversity” (National Dual Language Consortium, 2012), “cultural awareness, positive intercultural (multicultural attitudes and behaviors)” (Baker, 2011, p. 224), positive attitudes towards other racial and ethnic groups (Lindholm-Leary, 2000), inter-group communicative competence and cultural awareness (Genesee & Gándara, 1999), cross-cultural attitudes and behaviors (Howard & Christian, 2002), and cross-cultural awareness in students (Lindholm-Leary, 2001; Thomas & Collier, 2002).

Also, it seems that the cultural goal is framed as a natural consequence of mixing, in TWI education, English speaking students learning Spanish and Spanish speaking students learning English, which gives place to benefits, such as cross-cultural relationships among students, parents and the community (Gómez et al., 2005; Freeman, 2004) and other socio-cultural benefits (Cloud et al., 2000). Although all these are important benefits and achievements in DL education, the cultural goal can be strengthened if we look back at its origins in Coral Way Bilingual Elementary and Oyster Bilingual Elementary School, as well as to the literature that shows the many benefits of biculturalism for all students (Altschul et al., 2006; Bacallao & Smokowski, 2005; Buriel, 1993; Carter, 2005; Oyserman et al., 2001; Smokowski & Bacallao, 2006; Smokowski et

al., 2010; Tatum, 2004; Villalpando, 2003; Zaldana, 2010; Zirkel, 2008).

Other scholars have also pointed that the cultural goal in DL education has weakened over time. For this, I build on scholars, such as Christian, Howard, and Loeb (2000), who have questioned to what degree TWI programs "embrace a truly bicultural orientation" (p. 264). These scholars argue that DL programs need to be "bicultural in significant ways, from teacher background to curriculum and materials" (p. 264). Unfortunately, true biculturalism is not present in many DL programs, and when it is present, on some occasions still lacks strength. For example, based on my observations and work related to Utah DL programs, the cultural goal is overlooked in both the Utah state model, state professional development, and within the DL classrooms. Thus, there is a need to conduct research in these areas and change this trend back to the origins of the cultural goal in this country.

Although bilingualism can be a gateway for the development of biculturalism, it does not magically happen when administrators hire minoritized teachers (Dunn, 2011; Nieto, 2003), or when students learn a second language. Actually, Baker (2011) argues that, "it is possible for someone (e.g. a foreign language graduate) to have high proficiency in two languages but be relatively monocultural" (p. 4). Thus, producing bicultural students demands conscious and joined efforts from all individuals associated to DL education. Two questions that I want to pose regarding the cultural goal of DL education are, do we simply want cultural awareness? Or do we want true biculturalism? I have already shown that the origins of DL education in the U.S. articulated clear bicultural goals in their programs. Also, the literature shows the many benefits that biculturalism brings to all students, and how CRP plays in the classroom (Arce, 2000;

Buxton, 1999; Takahashi-Breines, 2002). Some could argue that strengthening the cultural goal can distract from the goals of bilingualism and biliteracy. However, I counter argue, do we think that focusing on CRP will distract researchers and educators from focusing on content instruction in mainstream education? The answer is no, culture can only complement and strengthen other areas in education, and a strong focus on culture is necessary in both regular and DL education.

The Role of Sociopolitical Issues in Dual Language Education

I have discussed the current status of the crisis of biculturalism in DL programs, I now move to a discussion of the element of sociopolitical consciousness. When one looks at the origins of DL education, one can see that Oyster School, and other schools in this country have been "specifically established to combat against societal and educational discrimination of minorities" (Howard et al., 2003, p. 38). For example, in her study at Oyster school, Rebecca Freeman (1998) talks about how DL teachers can challenge language prejudice and reports that Oyster educators built on linguistic and cultural diversity.

> Oyster educators reject the mainstream US assumption and expectation of a homogeneous student population that should speak Standard English and that should interact according to white middle-class Standard English-speaking norms. They also reject the assumption that linguistic and cultural diversity is a problem that language minority students have to overcome. Instead, the Oyster educators assume that their students come from a wide range of linguistic, cultural, and socioeconomic backgrounds. (p. 147)

Additionally, Freeman (1998) talks about DL education in terms of equity programs, and makes a call to research discriminatory practices in DL programs, such as focusing within a social context how teacher discourses and practices position minority students, majority students, and teachers in the classroom. Similarly, in their research review of teachers in

bilingual spaces, Palmer and Martínez (2013) assert that in TWI education, "equity is explicitly one of the goals of the program" (p. 286). In his textbook of foundations of bilingual education, Baker (2011) makes reference to the opportunities that DL programs have to foster equity for minoritized students.

> The mission of Dual Language bilingual schools may also be couched in terms such as 'equality of educational opportunity for children from different language backgrounds', 'child-centered education building on the child's existing language competence', 'a positive self-image for each child', 'a community dedicated to the integration of all its children', 'enrichment not compensatory education', 'a family-like experience to produce multicultural children', and 'supporting bilingual proficiency not limited English proficiency'. (p. 225)

Also, some scholars have conducted research in DL programs looking at issues of language, race and power in DL programs (Palmer, 2007), and equitable discourses in the development of cross-cultural understanding in the DL classroom (Palmer, 2008).

As mentioned earlier, in addition to Oyster school, there are other schools with a social justice focus, including one example of a school designed to fight against inequity provided by Ahlgren (1993). In her study, she shows that this TWI school included social justice concepts of equality and respect for ethnic differences. Potowski (2007) assures that there are many TWI programs that include strong social justice themes in their curriculum. There is a need to publish the work of these DL programs. Also, there is still a need to implement social justice approaches in DL settings (Palmer, 2007; Shannon, 2011). Although there is some literature that discusses social justice issues in DL education, there is little research and therefore a need to conduct and publish research on how DL teachers integrate the element of the sociopolitical consciousness in their teaching practices and how they develop sociopolitical consciousness within the DL classroom. The DL literature still lacks a strong approach to sociopolitical consciousness

and social justice as a part of curriculum and instruction.

Referring to the importance of the element of power in education, Cummins (2000) specifically argues that for linguistic minoritized students, the "use of students' L1 [first language] for instructional purposes is no panacea" (p. 49); bilingualism does not automatically activate sociopolitical consciousness. When looking at Latinas/os in the field of education, researchers have called for *cultural democracy* (Ramírez & Castañeda, 1974) and *critical democracy* (Darder, 2012). While cultural democracy refers to the right to remain identified with the language and culture of one's cultural group, critical democracy talks about cultural democracy with the component of critical *conscientizaçao*/conscientization (Freire, 2005). These two types of democracy are necessary to discuss processes by which sociopolitical consciousness can be developed in Latinas/os and other students, for example, in DL education. For minoritized students, critical democracy and the development of sociopolitical consciousness are particularly important because as marginalized students, they need to be conscious of their situation and find the tools for liberation (Freire, 2005). For White students, it is equally important to develop sociopolitical consciousness for the benefit of themselves and the larger society. Providing White students opportunities to critique society and their position in it can encourage them to create change. However, as with biculturalism, language educators need to make deliberate efforts to develop sociopolitical consciousness in their students by explicitly teaching about social justice issues and addressing students' emancipatory needs and interests; efforts that are still underrepresented in the DL literature.

Levels of Multicultural Education

I found James A. Banks' (2002, 2009, 2013) work on the approaches to teaching multicultural content insightful for my study. These multicultural levels are useful to show four different degrees to analyze teaching approaches to multicultural content: the contributions approach, the additive approach, the transformative approach, and the social action approach. While the two first approaches have a mainstream structure, the two latter approaches have a critical structure that empowers students. The social action approach, in particular, helps students make decisions related to social justice issues. This framework has been used to help preservice teachers understand how to implement multicultural education within their classrooms. These four levels have been used in different studies to show that the social action approach is the least favorite by preservice and inservice teachers (Huang, 2002; Silva & Patton, 1997). Huang (2002) conducted a study with preservice teachers. After examining 70 lesson plans, findings reveal that many of these teachers resisted preparing lesson plans that focused on the transformation and social action approaches as the result of a multicultural education class. On the other hand, Silva and Patton (1997) found that inservice teachers avoided the social action approach in their classroom.

The Contributions Approach

The focus of the contributions approach refers to the selective inclusion of ethnic heroes and heroines with criteria from the mainstream society and not from the ethnic community, and who are only positively viewed by the mainstream society. This selective inclusion puts aside revolutionaries who challenged hegemonic structures in society, as well as critical discussions in this area. Also, in this approach, "content about

ethnic and cultural groups are limited primarily to holidays and celebrations, such as Cinco de Mayo, Asian/Pacific Heritage Week, African American History Month, and Women's History Week" (Banks, 2002, p. 30). Banks (2002) argues that one of the problems is that, usually, these celebrations are not accompanied by discussions about the meaning and importance of these events for ethnic communities. The contributions approach also focuses on discrete cultural elements, again, without really giving attention to their meanings and the role and importance of these elements within ethnic communities (Banks, 2013). According to Banks, this superficiality is problematic because "issues such as racism, poverty, and oppression tend to be avoided in the contributions approach to curriculum integration" (Banks, 2013, p. 186). The structure is still White, it perpetuates the status quo in the classroom and in society, and biculturalism and multiculturalism are not effectively developed among students. This approach can also result in exoticization, perpetuation of stereotypes, and misconceptions (Banks, 2013). With this said, I argue that heroines and heroes, holidays, and discrete cultural elements are still part of the culture. They are still necessary in the curriculum. They just need to be well integrated in the curriculum, and be presented in respectful, deep, substantial, and critical ways.

Banks (2013) contends that the prerequisites and preparation for the implementation of the contributions approach are minimal. Probably, for this reason he argues that this is usually the first step of the implementation of a multicultural curriculum. Banks acknowledges that starting multicultural practices with the contributions approach is natural. He also argues that "teachers should be encouraged, supported, and given the opportunity to acquire the knowledge and skills needed to

reform their curricula" (Banks, 2013, p. 185).

The Additive Approach

The additive approach is a noncritical teaching approach. It makes culturally relevant connections that are content-based in the curriculum or during the course of a lesson with a mainstream perspective and without changing its structure or framework. Thus, although this approach adds cultural content, concepts, themes, and perspectives, they are framed in a mainstream structure. Also, these content, materials, and issues "are added to a curriculum as appendages instead of being integral parts of a unit of instruction" (Banks, 2013, p. 188). Banks (2009) argues that both the contributions and additive approaches are limited and that they view ethnic content through mainstream lenses in mainstream curriculum. He argues that these approaches are not critical, and that they do not challenge the mainstream structure or curriculum (Banks, 2002). Teachers' willingness and agency to implement critical teaching approaches might not be enough. Banks (2009) points out that while the easiest of the four approaches is the contributions approach, the additive approach takes "substantial time, effort, training, and rethinking of the curriculum and its purposes, nature, and goals" (Banks, 2009, p. 20). The need of training and higher demand of work can hinder the adoption of critical approaches, such as transformative and social action. This is supported by Huang's (2002) study with preservice teachers. Based on Banks' multicultural teaching approaches, Huang shows that 51% of the their lessons plans had a contributions approach, 49% had an additive approach, 19% had a transformative approach, and only 6% had a social action approach.

The Transformative Approach in CRP

The curriculum structure of the transformative approach is restructured. Banks (2009) argues, “this approach changes the basic assumption of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view” (p. 20). Although heroines and heroes, holidays, and cultural elements are welcomed, these need to be studied from various perspectives. These perspectives and points of view can have both a cultural and a sociopolitical focus. Banks (2013) contends that although it is not possible to study the whole curriculum from the point of view of each single cultural group in the U.S., the goal should be to focus on the minoritized groups related to the topic of the culturally relevant lesson plan. One of the main differences between the additive and the transformative approach is that the latter approach changes its paradigm and structure. Moreover, the transformative approach aims “to teach students to think critically and to develop the skills to formulate, document, and justify their conclusions and generalizations” (Banks, 2002, p. 31). The discourse community in this teaching approach is critical.

The Social Action Approach

The social action approach, also called the decision-making and social action approach, is based on the transformative approach and it extends it. However, it seeks change and is activist. It demands that students take action. This can happen in projects and activities related to what they have learned. This approach fosters political action and social change. “Major instructional goals in this approach are to educate students for social criticism and social change and to teach them decision-making skills” (Banks, 2013, p. 191). In their study with elementary teachers, based on Banks’ four

multicultural teaching approaches, Silva and Patton (1997) found that in her study with two groups of teachers, these educators mainly focused on the contributions, additive, and transformative approaches, being the social action approach the least preferred.

Culturally Relevant Pedagogy

In this section, I define and explain culturally relevant pedagogy (CRP). For this, I draw on how Ladson-Billings as well as other scholars have framed CRP within the literature. In addition to this, I discuss studies that show how CRP develops in language education. Next, I present research studies that position CRP as an effective educational framework. Last, I discuss a dilemma in the literature about how to approach the relationship between the theory and practice of CRP in teacher education and for teacher professional development.

CRP is a landmark contribution by critical scholar Gloria Ladson-Billings. In her article (1995a), she lays out CRP within a historical perspective. For this, she addresses different types of pedagogy that a number of scholars introduced before she coined CRP. Some of these pedagogies are, "culturally appropriate," "culturally congruent," "culturally responsive," and "culturally compatible." This is the conceptual background in which Ladson-Billings found herself and in which she shed light on the theoretical framework of CRP, with its correspondent tenets, in 1995. While Ladson-Billings (2014) criticizes the misuse of CRP since she first proposed it, she opens doors of new versions of CRP, such as "culturally sustaining pedagogy" (Paris, 2012). She also acknowledges "culturally revitalizing pedagogy," by McCarty and Lee, important when working with Native American youth. In the next paragraphs, I will discuss CRP drawing on Ladson-Billings' original work, as well as the framing of these tenets in the literature by other

scholars.

As a member in a marginalized racial/cultural group with vested interests in the African American community, Ladson-Billings was aware of two concerns: The great failure of schools in serving African American students, and "the need for a culturally relevant theoretical perspective on the growing disparity between the racial, ethnic, and cultural characteristics of teachers and students along with the continued academic failure of African-American, Native American and Latino students" (Ladson-Billings, 1995a, p. 483). Drawing upon Patricia Hill Collins' work on Black feminist thought, Ladson-Billings was determined to challenge the harming deficit paradigms in the literature on African American learners (Ladson-Billings, 1995a; Lynn, Johnson, & Hassan, 1999).

Immersed in this context, Ladson-Billings (1994) conducted a 2-year collaborative and reflexive research with eight exemplary teachers of African American students. Ladson-Billings observed their classrooms, individually interviewed them, and had meetings with the teachers to discuss their teaching practice. She learned effective teaching strategies that socioculturally empowered African American students and provided them with academic success. This is how she came to her own theoretical grounding, which she coined "culturally relevant pedagogy." CRP constitutes a form of critical pedagogy that uses teaching for liberation and social justice purposes. It is also opposed to assimilationist perspectives in education, it struggles against the status quo, and necessitates that teachers see their role as political beings rather than conveyers of mainstream teaching (Ladson-Billings, 1994). CRP has opened new avenues to perform CRP in the classroom as a type of educational reform to which Sonia Nieto (2010) refers as a "pivotal moment in the field" (p. 209).

The Tenets of Culturally Relevant Pedagogy

CRP addresses inequity in academic and sociocultural arenas by focusing on three tenets and goals: academic achievement, cultural competence, and sociopolitical consciousness. The first tenet, academic achievement, proposes that holding high expectations is critical for academic achievement. These high expectations are expressed through the provision of a challenging curriculum and the needed support to ensure students' learning, the use of students' strengths as instructional starting points, teachers' personal responsibility for students' success, teachers nurturance of cooperative environments, and teachers' holding of high behavioral expectations (Morrison et al., 2008). Milner (2011) highlights that with academic achievement Ladson-Billings was looking at student learning and not a focus on student test scores. Milner also stresses that a focus on student learning will lead to students doing well on standardized examinations.

The second tenet, cultural competence, refers to the acceptance and affirmation of students' cultural identities. Ladson-Billings (1995a) states that cultural integrity is critical to academic success and argues that a teacher who does not accept one student's cultural aspect is not only rejecting a particular characteristic of that student; that educator is rejecting the whole student. Morrison et al. (2008) argue that, for cultural competence to happen, the curriculum needs to become a multicultural curriculum reflective of students' cultures, include the interconnection of schools and communities, and build learning on students' funds of knowledge and linguistic funds of knowledge[4]

[4] Linguistic funds of knowledge is "a theoretical and pedagogical tool for integrating school and community efforts to maintain minority languages" (Smith, 2002, p. 165), "'Linguistic funds of knowledge' encompass what speakers know about their language(s), including how languages are learned and used" (Smith, 2001, p. 257).

(Smith, 2002). In CRP, cultural competence serves "as a meeting of two worlds: utilizing the knowledge and experiences of minority students to bridge their entrance into the dominant society" (Young, 2010, p. 252).

The final tenet, sociopolitical consciousness, originally called cultural critique (Ladson-Billings, 1995a), refers to the development of critical perspectives that challenge the perpetuation of institutionalized inequities. Milner (2011) draws on Ladson-Billings' work to clarify that, "this tenet is not about teachers pushing their own political and social agendas in the classroom" (p. 71). Rather, Ladson-Billings (2006) writes that sociopolitical consciousness is focused on helping "students use the various skills they learn to better understand and critique their social position and context" (as cited in Milner, 2011, p. 37). Sociopolitical consciousness in the classroom is achieved by "questioning (and preparing students to question) the structural inequality, the racism, and the injustice that exist in society" (Young, 2010, p. 252). This is not an independent process in which students adopt critical consciousness on their own. Rather, this tenet demands collaborative and reflective work between teachers and students. This is the most challenging tenet to include into ongoing and delivery because of teachers' lack of preparedness in social and racial inequality and because of their unawareness of "the larger sociopolitical issues … that impinge upon their students' lives" (Ladson-Billings, 2006, p. 37).

Culturally Relevant Pedagogy in Language Education

In this section, I focus on how CRP, as a whole, has developed in language education. Culture and language cannot play out separately, both of them are necessary; they are naturally intertwined, and they must work together in language education

(Villegas & Lucas, 2002). Ladson-Billings' work (1994, 1995a, 2006) does not expand linguistic issues. However, in another article, Ladson-Billings (1995b) refers to Ann Lewis, who encouraged her African American 6th graders to read and write in their home language, while simultaneously learning standard English. These students were also asked to translate back and forth from one language to the other. These students ended up improving both languages. Following Ladson-Billings work with African American students, Sealey-Ruiz (2007) shows how a culturally relevant curriculum was implemented in a class with Black female adult students, which among other characteristics, developed bidialectism through language validation of African American Vernacular English (AAVE). In addition to this article, Hill (2009) writes of the importance of including AAVE in the classroom as well as implementing culturally relevant pedagogy (CRP). Different researchers have applied CRP in language education with different racial groups.

Culturally relevant pedagogy has also been applied to Latinas/os in language education. For example, in her study, Sheets (1995) developed a secondary culturally relevant Spanish program for Spanish illiterate native Spanish speakers who felt their Spanish was substandard. Culturally relevant teaching showed great success in students' Spanish language and literacy development and academic success, validated ethnic identity, and grew students' self-empowerment (Sheets, 1995). Stuart and Volk (2002) described a summer English-literacy program for Latina/o bilingual students who worked to implement the program in culturally relevant ways, such as including students' funds of knowledge in their program. These two examples include CRP. However, these articles, like many others, do not focus on the development of sociopolitical

consciousness in CRP (Morrison et al., 2008). An example that includes both cultural competence and sociopolitical consciousness is Jacob's (1995) study, with which culturally relevant teaching ways among ELs that celebrated cultural diversity and motivation in different minority student groups and in which they were involved in social justice work. There are other studies the apply CRP in language education with ELs Latina/o students (Jiménez & Gersten, 1999; Wortham & Contreras, 2002). However, there is little research that documents CRP that includes cultural competence and sociopolitical consciousness in DL education with Latina/o students. There are studies that focus on bilingual educations implementing CRP in language education (Arce, 2004). However, there is little research that specifically looks at educators practicing CRP in DL education.

In general, applying CRP to language education is not an easy task. Leonard et al. (2009) show that CRP in language education can lead to frustration and tensions between teachers and students, as shown in their study. For this reason, they share some steps that can help teachers and administrators apply CRP to language education. First, teachers need to explicitly understand the nuances of CRP to better operationalize it; second, they must have training, which includes ample opportunities to see CRP in practice in the classroom; third, teachers must be given opportunities to implement CRP; and finally, routines should be avoided when using CRP in language education.

The Effectiveness of Culturally Relevant Pedagogy

Ladson-Billings' (1994) started showing the effectiveness of CRP in the classroom with her study of eight African American teachers. Over the years, a number of studies have documented the continued effectiveness of CRP, including participant

observation and action research methodologies (Young, 2010). Young (2010) shows that CRP has "been taught extensively in teacher education programs and promoted by scholars and practitioners as an effective pedagogical tool to work with students of diverse backgrounds" (p. 248). However, despite these efforts, there is still a long journey for CRP to be properly represented in the classrooms across the country.

In a recent review of the literature, Morrison et al. (2008) detailed 45 classroom-based research studies, from 1995 to 2008, that demonstrate the effectiveness of CRP for increasing student achievement, developing cultural competence, and raising sociopolitical consciousness. These studies noted specific CRP strategies that were used to achieve positive outcomes for each one of the CRP tenets. For example, to achieve high academic achievement, teachers instituted challenging curriculum, used students' strengths as instructional starting points, invested and took personal responsibility for students' success, created and nurtured cooperative environments, and set high behavioral expectations. In order to develop cultural competence, teachers reshaped the prescribed curriculum, built on students' funds of knowledge, and encouraged relationships between schools and communities. Last, to raise sociopolitical consciousness teachers developed critical literacy, engaged students in social justice work, made explicit the power dynamics of mainstream society, and shared power in the classroom with their students. A specific example of the effective application of CRP in the classroom is provided by Leonard et al. (2009), who examined a class of African immigrant 9th and 10th graders classified as ELs in a secondary mathematics classroom. In these classrooms, teachers developed students' sociopolitical consciousness by connecting mathematics content to social justice and liberation themes.

However, as I mentioned earlier, despite the reported successes of CRP, its effectiveness remains contingent on its implementation. Although the CRP tenets are clearly stated in the literature, and are being "applied in educational research and practice, it is often not commonly understood as a conceptual framework that advocates the combined elements of academic success, cultural competence, and sociopolitical consciousness" (Young, 2010, p. 248). For example, Morrison et al. (2008) found that, in the study I mentioned earlier, more than two thirds of the classroom teachers failed to appropriately promote all three tenets of CRP. In addition, this study also shows that many of the researchers of these studies did not cover Ladson-Billings' conceptualization of CRP, with almost half of the studies not exhibiting the tenet of sociopolitical consciousness. Therefore, it is important to fully implement CRP and its tenets, which, despite their frequent misuse, remain a valuable tool for addressing biculturalism, sociopolitical consciousness, and increasing academic achievement.

The Relationship of the Theory and Practice of CRP in Teacher Education

One of the arguments in multicultural education is that, before implementing CRP, teachers need to learn the theoretical and philosophical underpinnings of CRP or multicultural education. It seems that the rationale of this ideology is that thus, teachers will develop critical thinking and will figure out how to implement CRP within the classroom. For example, in the often-cited work, *Yes, but how do we do it? Practicing Culturally Relevant Pedagogy*, Ladson-Billings (2006) endorses and promotes this idea. She actually shares a case in which one of the soon-to-be teachers told her, "Everybody keeps telling us about multicultural education, but nobody is telling us how to do it!" (p.

39). Ladson-Billings responded, "Even if we could tell you how to do it, I would not want us to tell you how to do it" (p. 39). For this scholar, critical analysis is a must and a first step prior the implementation of CRP. Building on Ladson-Billing's story with the preservice teacher, Milner (2011) clarifies why focusing on the how-to-do part of CRP is not a good idea. He writes,

> Teachers must be mindful of whom they are teaching and the range of needs that students will bring into the classroom. Moreover, the social context that shapes students' experiences is vast and complexly integral to what decisions are made, how decisions are made, and why. In short, the nature of students' needs will surely vary from year-to-year, from classroom-to-classroom, and from school-to school. (pp. 67-68)

With this quote, Milner (2011) shows the importance of adjusting CRP based on the students, who are unique. This idea complements one of the conclusions in the work of Leonard et al. (2009) in a professional development setting with a focus on CRP. They propose that, "CRP cannot be prescribed or scripted" (p. 19). I agree with Ladson-Billing's (2006) support for the development of critical analysis, as well as with the viewpoints of Milner (2011) and Leonard et al. about the importance of individualizing CRP. There are no cookie cutters that teachers can use and that can serve all students year to year while meeting their needs. Developing critical thinking and critical analysis are two essential elements that teachers need to develop if they want to teach CRP in successful ways. These are arguments that can be used to reinforce Ladson-Billings' argument of not telling preservice teachers how to do CRP.

However, I argue that learning the practical side of CRP that shows how successful teachers implement CRP is necessary, which shows teachers' development of critical thinking and critical analysis. Actually, in an earlier work, Ladson-Billings (1995a) wrote that her "responsibility as a teacher educator who works primarily with

young, middle-class, White women is to provide them with the examples of culturally relevant teaching in both theory and practice" (p. 484). However, probably because of the misuse and misinterpretation of CRP (Ladson-Billings, 2014), and because of the danger of "copying and pasting" other people's CRP practices without critical thinking or critical analysis, Ladson-Billings prefers not to teach the "how-to-do-it" part of CRP.

Despite this viewpoint, I build on some scholars who advocate for teaching both the theory and practice of CRP (Durden & Truscott, 2013). For example, Leonard et al. (2009) draw on other work to support a conclusion in their research, "teachers must be provided with ample opportunities to see CRP in practice" (p. 19). Also, Leonard et al. build on other scholars' work in which they argue that, "culturally relevant theory and practice must be conjoined in the teaching-learning process" (p. 19). Thus, professional development facilitators and teachers can intertwine theory with practice. This is essential when one takes into account that a number of preservice and inservice teachers quit teaching for social justice because they cannot find methodological principles that will help them implement CRP (Ladson-Billings, 2006). For these reasons, I stress that, as long as teachers develop critical thinking and critical analysis, learning from other teachers' culturally relevant practices can serve as a guide for teachers to develop their CRP beliefs and practices, as well as develop their critical reflexivity, with a focus on what works in their own classroom based on the needs and uniqueness of their students.

Teacher Beliefs and Practices

In this section, I draw on the literature in teachers' beliefs and practices, how these relate, the difficulty of changing their beliefs, and the importance of teacher reflection for the development of their beliefs and practices. Back in 1973, scholar Dan

C. Lortie wrote, in the Second Handbook of Research on Teaching, about an "odd gap" in the literature on teachers' beliefs and conceptions of their work. Kennedy (1997) writes that since then, the body of literature of teachers' beliefs started to grow and that the gap has been filled. In his classic work, Pajares (1992) discusses the complexity behind the conceptualization of teacher beliefs and acknowledges the different nuances that teacher beliefs can encompass,

> Attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertories of understanding, and social strategy, to name but a few can be found in the literature. (p. 309)

Although there is an inconsistency in the definition of teachers' beliefs, a valid definition that is accepted in the literature is the psychological perception of truth in understandings, premises, or propositions that represent reality (Nespor, 1987; Richardson, 2003). My study also builds on the idea that belief implies evaluation or judgment (Nisbett & Ross, 1980; Pajares, 1992).

A number of beliefs give place to a belief system. For my work, I draw on Harvey's (1986) definition of a belief system as a, "set of conceptual representations which signify to its holder a reality or given state of affairs of sufficient validity, truth and/or trustworthiness to warrant reliance upon it as a guide to personal thought and action" (p. 660). In this study, teacher beliefs are contextualized in a professional development setting. It is important to point out that teacher beliefs are established by earlier experiences and influenced by the professional context (Pajares, 1992). Teacher beliefs are influenced and shaped by educational institutions and other macrostructures, and are exposed to constant "collective encounters" and sharing of their own beliefs with

different individuals and stakeholders at their school.

Relationship Between Teacher Beliefs and Practices

Studying teacher beliefs and practices is important and needed. Almost 25 years ago, Susan Lytle and Marilyn Cochran-Smith (1990) wrote, “the voices of teachers, the questions and problems they pose, the frameworks they use to interpret and improve their practice, and the ways they define and understand their work lives are absent from the literature of research on teaching” (p. 83). Making reference to this statement, Kenneth M. Zechner (2014) responded, “this void continues today” (p. 5). This dissertation acknowledges teacher voices in terms of the barriers they encountered in their journey to become culturally relevant and how teacher beliefs are connected to their practice. Many scholars, such as Lynn et al. (1999), argue that beliefs and practices are interrelated. In Ball and Cohen’s (1996) work, they write that teachers’ “beliefs about what is important, and their ideas about students and the teacher's role all strongly shape their practice” (p. 6), which has implications for my study when looking at teachers’ beliefs and practices of CRP.

In the field of DL education, Howard et al. (2007) state that teachers’ beliefs need to be examined to help them align their beliefs with the vision of the school and the DL immersion program. I argue that, because DL education includes biculturalism as one of its goals, teacher beliefs need to support biculturalism for all students. In the arenas of CRP, Lynn et al. (1999) contend that culturally relevant African American teachers practice culturally relevant practices because they believe in these practices. Ladson-Billings (1994) argues that, in the case of culturally relevant teachers, they have common social justice beliefs in their views towards education, children, and their communities.

Lynn et al. pose beliefs and practices as interrelated and argue that culturally relevant teachers, in addition to holding culturally relevant beliefs about learning and teaching, their beliefs also include "social, political, and cultural issues as they pertain to education generally, schools in particular, and the wider social context" (p. 44). This view fits in within the critical sociocultural theoretical framework that is part of my study and that views beliefs and practices as in constant dialogue with micro- and macrostructures.

Although teacher beliefs and practices are interrelated, these can also be contradictory and inconsistent (Bausch, 2010; Riojas-Cortes, Alanís, & Flores, 2013). A typical resource to develop teacher beliefs and practices is professional development. In DL education, training received through classroom coaching, credentials, certifications, or endorsements (Cloud et al., 2000; Howard et al., 2007; Lindholm-Leary, 2001; Montecel & Cortez, 2002), allows DL teachers to gain a fuller understanding of the goals and philosophy of DL education (Alanís & Rodríguez, 2008) to be able to implement them. When looking at the role of teacher professional development in teachers' instructional practices, Hermans, Braak, and Keer (2008) make reference to a significant body of research that, along with their work, argue that "both the professional development of teachers and their classroom practices are influenced by educational beliefs" (p. 128). As with teachers in other educational settings, DL teachers' practices are interrelated to their beliefs. Lindholm-Leary (2001) found that "teachers with both credentials (bilingual and ESL [English as a second language]) gave higher ratings to multicultural equity concerns than did teachers with one (bilingual or ESL) or no extra credentials (neither bilingual nor ESL)" (p. 111). Thus, training processes that address the goals of philosophy of DL help shape some of DL teachers' beliefs and practices.

These practices are a reflection of teachers' beliefs that have evolved over time and were acquired through training and experience.

The literature also suggests that teacher beliefs constitute an important part of the knowledge that shapes how teachers behave in the classroom (Johnson, 1992). For example, teachers enter their classroom influenced by personal theories about teaching and learning, and their own personal interpretation of the instructional situation (Hermans et al., 2008; Kennedy, 1997). Additionally, Clandinin and Connelly (1995) talk about teachers' holding of outsider knowledge, which refers to knowledge adopted by teachers that has been generated by individuals outside the K-12 teaching profession, in some cases, knowledge based on research conclusions that are "torn out of their historical, narrative contexts" (p. 11). Belinda Bustos Flores (2001), a scholar in bilingual education, confirms the idea of outsider knowledge in her study with bilingual teachers. She found that many of those teachers' beliefs were preconceived before these teachers started working in the teaching field. She also argues that these teachers used strategies to help bilingual children learn, which were based on teachers' beliefs unrelated to teacher training or research. Therefore, teachers' beliefs play an important role in curriculum implementation and what happens in the classroom. Additionally, taking into account teachers' knowledge as a contextual factor while exploring teacher beliefs in professional development is important.

Teacher Beliefs and Practices Are Difficult to Change

In order to change teachers' beliefs and practices, informing teachers is not enough (Kennedy, 1997). In the literature, a number of scholars agree upon the idea that "beliefs are the permeable and dynamic structures that act as a filter through which new

knowledge and experience are screened for meaning" (Hermans et al., 2008). Some of the teachers' beliefs are very internalized and hard to change (Kennedy, 1997). Actually, belief systems are more inflexible and harder to change than knowledge systems (Nespor, 1987; Pajares, 1992). Scholars have explained that this resistance to change is because in the belief systems, some beliefs are more central than others (Hermans et al., 2008), which has consequences on teachers' development of their classroom practices. Drawing on David K. Cohen, Mary M. Kennedy writes that, "It may be wrong-headed to expect substantial change in teaching practices. He [Cohen] suggests that the stability of teaching practices derives from the nature of teaching itself" (Kennedy, 1997, p. 9). Thus, changing teachers' beliefs and practices can be a challenging and difficult task to pursue.

Importance of Reflection for the Development of Teacher Beliefs and Practices

Zeichner and Liston (2014) talk about the importance of viewing teachers as reflective practitioners, which implies that they identify and solve their own problems related to their instructional practices. They write that teachers,

> Should be active in formulating the purposes and ends of their work, that they examine their own values and assumptions, and that they need to play leadership roles in curriculum development and school reform. Reflection also signifies a recognition that the generation of new knowledge about teaching is not the exclusive property of colleges, universities, and research and development centers. It is a recognition that teachers have ideas, beliefs, and theories, too, that can contribute to the betterment of teaching for all teachers. (p. 5)

Through a collaborative action research process as a type of professional development, in this dissertation DL teachers were encouraged to reflect on their own beliefs and practices, with a focus on CRP. In their work on DL education, Howard et al. (2007)

make a call for DL teacher reflection on beliefs and teaching practices, which research suggests promotes higher student outcomes (Montecel & Cortez, 2002).

In their work on CRP with preservice teachers, Durden and Truscott (2013) argue that, while Dewey called for reflectivity in its simplest form, Gay and Kirkland acknowledge diversity in the classroom and have made a call for a teacher reflective action in which teachers critically examines their own ideologies as educators. Durden and Truscott write that, while reflectivity and its importance have been discussed much in the teacher education literature, the understanding of "how reflectivity influences the development of culturally relevant educators is vital" (p. 73). These scholars suggest that *critical reflectivity* can help teachers understand and implement CRP in their classrooms. Durden and Truscott (2013) write,

> In our study, critical reflectivity is defined as the process from which PSTs [pre-service teachers] examine how their experiences, beliefs, and expectations of culturally and linguistically diverse students impact teaching and learning. Critical reflectivity requires teachers to closely question routine and habitual classroom practices by intentionally analyze teaching as a highly contextual and complex act. (p. 74)

Durden and Truscott's (2013) definition of critical reflectivity for preservice teachers and CRP is applicable to inservice teachers. Critical reflectivity can help teachers be aware of dominant ideologies and other forces that might affect their beliefs and practices. Critical reflectivity is an element that all teachers need to develop and continue developing as part of their lives and their careers in education. This is very much needed because researchers found that many teachers do not reflect on their own beliefs (Flores, 2001). In their culturally relevant work in language education, Leonard et al. (2009) wrote that, to facilitate the implementation of sociopolitical consciousness, teachers need to reflect upon their beliefs and "learn from their practice and reflection in order to

become experts" (p. 19). Durden and Truscott (2013) argue that, "It takes time and experience to develop as a culturally relevant teacher" (p. 80). For this process, critical reflection along with action is essential on a daily basis, as well as in professional development settings. In bilingual education, Riojas-Cortes et al. (2013) situate Paulo Freire's work in a professional development context when he writes that, "human activity consists of action and reflection: it is praxis; it is transformation of the world. And as praxis it requires theory to illuminate it" (as cited in Riojas-Cortes et al., 2013). Riojas-Cortes et al. add to Freire's quote that, "effective professional development is a recursive process of theory, critical dialogue and reflexive action" (p. 44), elements that are present throughout my study.

Teacher Learning

Putnam and Borko (2000) criticize that while much of the literature focuses on student learning, little research shows to teachers. The literature mainly points to three types of teacher cognition: cognition as situated, cognition as social, and cognition as distributed. While these three approaches to teacher cognition acknowledge the social context and overtly oppose individualistic approaches, they have different foci. Singh and Richards (2006) emphasize that sociocultural theories of communities of practice need to go beyond social interactions and take into account larger systems of power related to the community of practice; these are the micro and the macro foci.

Cognition as situated looks at how learning is influenced by the situation, for this "the physical and social contexts in which an activity takes place" (Putnam & Borko, 2000, p. 4) become fundamental. Cognition as social focuses on the accumulated interactions with individuals across a range of environments (Putnam & Borko, 2000).

Cognition as social acknowledges a wide variety of discourse communities. Learning the new discourse community is essential in a community. Putnam and Borko (2000) write, "These discourse communities provide the cognitive tools—ideas, theories, and concepts—that individuals appropriate as their own through their personal efforts to make sense of experiences" (p. 4). Cognition as distributed opposes individual competence and stresses that learning is distributed and that it takes into account other individuals, artifacts, and physical and symbolic tools (Putnam & Borko, 2000).

Teachers can learn in different ways. One of these forms is collaborative learning. Dillenbourg (1999) argues that collaborative learning is a term that has been widely used and is hard to define. However, he writes that a rough definition "is a situation in which two or more people learn or attempt to learn something together" (p. 1). One of the characteristics of collaborative learning as a type of professional development is that all teachers can contribute with their expertise. Putnam and Borko (2000) write that the teacher professional development literature acknowledges "each participant brings unique knowledge and beliefs to a professional learning community" (p. 9). This is an important way of teacher learning. Actually, Hiebert shows that according to research on teacher learning, one of the main factors for learning new teaching methods is ongoing collaborative work among teachers (as cited in Garet, Porter, Desimone, Birman, & Yoon, 2001). In a study of 1,027 mathematics and science teachers to study effective characteristics of professional development on teacher learning, one of the core features that affect teacher learning is "collective participation of teachers from the same school, grade, or subject" (Garet et al., 2001, p. 916). The literature shows that collaborate learning has different benefits. For example, according

to Johnson, some benefits of teacher collaborative work are, "heighten a feeling of membership in a professional community, and lessen the isolation and irrelevance often associated with university-based professional course work (as cited in Singh & Richards, 2006, p. 169).

Putnam and Borko (2000) draw upon literature in teacher professional development that shows that university-based researchers and teachers engage in new discourse communities for teaching and learning. While researchers bring elements such as researched-based knowledge to the discourse community, teachers can bring contextual factors affecting their classrooms. In her study with teacher researchers in a Professional Development School, Snow-Gerono (2005) demonstrated that the teachers she worked with valued a learning community and that they expressed the need they had to have a supportive learning community where they can collaborate and engage in dialogues.

Teacher Discourse Communities

In my study, I understand teachers' beliefs and practices from a teacher cognition standpoint that acknowledges the social context (Putnam & Borko, 2000). For example, cognition as distributed argues that "when diverse groups of teachers with different types of knowledge and expertise come together in discourse communities, community members can draw upon and incorporate each other's expertise to create rich conversations and new insights into teaching and learning" (p. 8). On the other hand, the process of cognition as social is characterized by a number of discourse communities that teachers belong to and in which teachers participate. Teachers engage in a variety of discourse communities, including in the classroom. These have a great influence in

teacher perspectives and their work as teachers (Putnam & Borko, 2000). This shows that different social approaches to teacher learning acknowledge their discourse communities as an important structure in the educator learning process. Drawing on a number of scholars, Putnam and Borko (2000) write, “schools have served as powerful discourse communities that enculturate participants (students, teachers, administrators) into traditional school activities and ways of thinking” (p. 8).

Acquiring the discourse in the professional development is necessary for effective participation (Singh & Richards, 2006). McLaughlin and Talbert argue that the acquisition of new discourse communities serve teachers to adopt new instructional strategies and change their ideas (as cited in Park, Oliver, Johnson, Graham, & Oppong, 2007). Discourse communities are important in teachers’ professional lives and present different benefits. For example, in their work with teachers working on their National Board certification, Park et al. (2007) found that teachers created a discourse community in which they collaborated and were able to help each other, which supported teachers’ professional development. Van Driel et al. point that the discourse community improves teacher confidence “in the value of their own practical knowledge for other teachers and increase willingness to experiment with ideas from colleagues in their own classrooms” (as cited in Park et al., 2007, p. 379). However, discourse communities can present challenges. In their study in a university course, Singh and Richards (2006) noted, “the process of acquiring a new set of discourses and becoming a member of new, wider professional communities is hence inherently conflictual” (p. 157). These authors show that one of the reasons why these conflicts arose was because of differing goals and motivations among students.

Teacher Friendly Resistance

In my work, I draw on teacher resistance literature. As I mentioned in Chapter One, resistance is a form of opposition that does not always have a negative connotation. Resistance shows individuals' exercise of power and agency as a necessary element in teachers' collaborative work (Moje & Lewis, 2007; Musanti & Pence, 2010; Sannino, 2010). Taking into account the element of agency, Solórzano & Delgado Bernal (2001) argue that "resistance theories demonstrate how individuals negotiate and struggle with structures and create meanings of their own from these interactions" (p. 315). In the professional development literature, Sannino (2010) points out that "the problem of resistance to innovations in schools and how to get teachers more involved in change efforts is often at the core of discussions between teacher educators and researchers of teaching practices and teacher education" (p. 838). Studies of collaborative work with teachers have shown that teachers negotiate and resist the process in order to adapt and better meet their goals and needs (Musanti & Pence, 2010; Sannino, 2010). In my study, taking micro- and macrostructures into account, I looked at teacher resistance throughout the participation of our collaborative professional development. One could think that, in a CAR process, friendly resistance should not exist because teachers are conducting their own research, a research that has been negotiated and in which they are invested. However, teachers' goals and needs can vary and teacher friendly resistance can emerge. I argue that friendly resistance is a form of teacher resistance is friendly resistance, which I argue that is a genteel and internal opposition to fully participate in teacher collaborative work.

Teachers are not free of barriers in CAR studies (Travis, 1998). Friendly

resistance can be very complex and it can also stem from multiple sources and challenges that participants encounter in their journey, including in their personal and professional lives. Friendly resistance can raise a set of questions. One of them might be how teacher educators, researchers or those engaged in professional development can prevent and deal with friendly resistance. It is important to have different strategies for fostering teacher change when working in this type of settings (Luykx, Cuevas, Lambert, & Lee, 2005). The researcher needs to be flexible and adapt, in company of the participants, the CAR activities according to their needs and goals. The dialogical approach is an important element to deal with teacher friendly resistance. According to Kindred (1999), resistance is:

> A purposive entry into a dialogic and potentially exploratory process. Although it is an act of self-preservation in the least, it can also be a move toward empowerment. Most important, though, it is a developmental act within a process of cognitive and cultural change. Although resistance is most often considered sign of disengagement, it can in fact be a form, as well as a signal, of intense involvement and learning. In the simultaneity of negation and expression, it is an active dialogue between the contested past and the unwritten future, between practice and possibility. (p. 218)

A dialogical process can help teachers exercise their power and agency in the reconstruction and reshaping of the CAR process. In their professional development work focused on incorporating diverse students' cultures in the science curriculum, Luykx et al. (2005) experienced teacher resistance. They write,

> Just as we would encourage teachers to listen to students, so we encourage teacher educators, researchers, and those engaged in professional development to listen to teachers. If linking instruction to students' prior knowledge is essential to building scientific understandings, linking professional-development strategies to teachers' own concerns and institutional constraints is just as essential to producing profound and lasting teacher change. (p. 139)

Putnam and Borko (2000) write, "new kinds of discourse communities for teachers, while

potentially powerful tools for improving pedagogical practice, also may introduce new tensions into the professional development experience" (p. 9). This shows that new discourse communities can cause tensions, and consequently, friendly resistance. Finding the sources and different barriers that contribute to teacher friendly resistance is helpful to effectively adjust the CAR process, as well as finding, along with the participants, those strategies and activities that best work for them in their teaching.

Conclusion

In this chapter, I have discussed how several topics are discussed within the existent literature. These topics are directly related to my study. However, in this section I will only focus on three key points that build the foundation and argument of my research.

First, I have stressed the need to strengthen the cultural goal of DL education. I have shown that the origins of DL education included biculturalism as one of its goals, which contradicts how part of the DL literature conceptualizes the cultural goal in superficial forms. I have also emphasized the need to include sociopolitical consciousness in the DL classroom, which is underexplored in the DL literature. In isolated forms, the literature has proven that both DL and CRP report effective educational practices with successful results. However, there is little literature that reflects the results of the merging of DL and CRP, how this combination would look, and if/how DL teachers are implementing already CRP practices in the classroom.

Second, I have also discussed the debate of theory and practice for the implementation of cultural approaches, such as CRP. Ladson-Billings' (2006) defends the idea of not telling preservice teachers how to do CRP because this can prevent the

development of their critical thinking skills. However, I situate myself with arguments that in addition to a focus on theory also support a focus on CRP praxis (Durden & Truscott, 2013; Ladson-Billings, 1995a; Leonard et al., 2009). I also contend that focusing on theory *and* practice is intrinsic to a collaborative action research work, which demands action and change (Carr & Kemmis, 2009; Cochran-Smith & Lytle, 2009; Noffke, 2009).

Lastly, I have discussed that the literature shows that teacher beliefs are hard to change (Hermans et al., Kennedy, 1997; 2008; Nespor, 1987; Pajares, 1992) and that teacher beliefs and practices are interrelated, contradictory and inconsistent (Bausch, 2010; Riojas-Cortes, Alanís, & Flores, 2013). With this in mind, I connect these ideas to the literature that points to collaborative action research as an ideal vehicle to make "personal beliefs more congruent with practices" (Noffke, 2009, p. 11). For this, I situate teacher learning in a social context (Putnam & Borko, 2000), which I have discussed in this chapter. This opens an avenue to contextualizing teacher learning in terms of beliefs and practices in relation to teacher discourse communities (Park et al., 2007; Putnam & Borko, 2000; Singh & Richards, 2006), which I have discussed in this literature review and I also use as a theoretical tool part of my theoretical framework.

CHAPTER THREE

METHODS

In this chapter, I begin by reviewing the research questions, my positionality, and its implications for my study. Second, I situate the setting of this study, describe how I joined the *Adelante*[5] university-school-community partnership, my roles within the partnership, and how my work at the partnership influenced this study. Third, I describe the collaborative action research (CAR) design, which includes a historical and conceptual overview of CAR and how this type of research applied to my study with eight Spanish-English dual language (DL) teachers with a focus on culturally relevant pedagogy (CRP). Finally, I introduce the research design and lay out my efforts to maximize the rigor and ethics of my research.

Review of the Research Questions

These research questions (that were introduced in Chapter One) guided my inquiry throughout my study:

(1) How does a CAR process get conceptualized, implemented, and refined collectively over time by DL teachers and the researcher as they explore and develop their culturally relevant beliefs and practices?

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[5] Adelante is a college awareness and preparatory partnership with a social justice focus housed at the school that served as the research site for this study.

(2) What are the DL teacher beliefs about CRP and its implementation over time in a two-way Spanish-English DL setting during a CAR effort?

(3) How do the culturally relevant practices of teachers in a two-way Spanish-English DL setting change over time during a CAR effort?

(4) How do DL teachers' culturally relevant beliefs and practices relate to each other in such a setting?

In order to respond to these research questions, this study encompasses an examination of my subjectivity in the research practice, reflexivity, awareness of power relationships between me as the researcher and the participants, and responsibilities in research, such as reciprocity, transparency, and ethics. This study is viewed through a critical sociocultural theoretical framework that was introduced in Chapter One. The nature of these research questions led me to follow a collaborative action research approach that put me in partnership with my participants. I will discuss this process in more detail later in this chapter when I introduce the context in which this research occurred.

My Positionality

Lofland, Snow, Anderson, and Lofland (2006) write that when one is preparing to enter the research field, one needs to be "well advised to reflect on where you are and what opportunities may emerge from your biography" (p. 9). In research, the researcher's biography is directly related to her/his biography. Positionality refers to how the researcher is positioned in his/her study based on race, gender, class, language, and other constructs. Maher and Tetreault argue that positionality "acknowledges the knower's varying positions in any specific context " (as cited in Sparks, 2000, p. 429). Sparks (2000) adds that "positionality signals that context is a key to understanding all

knowers and knowledge; that it is relational and evolving" (p. 429).

An introspective process on the researcher's positionality is helpful to understand how one might be perceived by the participants and to understand oneself. For this, reflexivity is an essential factor that needs to be developed in critical ways when acknowledging and understanding one's biases, self-location (e.g., gender, race, class, ethnicity, and nationality), and political stances (Callaway, 1992; Kleinsasser, 2000). Regarding the practice of reflexivity, Bob Scholte mentioned that it works "in its narrower focus, as the self-reflecting anthropologist engaged in the interpersonal relations of fieldwork and, in its broader sense, as a searching probe of the discipline itself, questioning the conditions and modes of producing knowledge about other cultures" (as cited in Callaway, 1992, p. 32). Based on the focus on interpersonal relations of fieldwork and the focus on the discipline, in my study the goal of this reflexivity is producing more accurate analyses of my research.

I draw on four sources of cultural intuition (Delgado Bernal, 1998) in order to examine my positionality: 1) my personal experience including the background and personal history that I inherently bring to my research; 2) the existing literature referring to the acquired insight provided by the understanding of technical and nontechnical literature; 3) my professional experience encompassing both explicit or implicit knowledge acquired in a professional field; and 4) the analytical research process I followed, which shaped my understanding as the analytical process moved forward. I conclude this section with a self-cautionary note that was important for me to consider when understanding my positionality in this study.

Personal Experience

My personal experience is characterized by my positionality as a male researcher of color with a Latino/Hispanic background. I was born and raised in Spain in a Spanish-speaking, bicultural home (Ecuadorian-Spanish). In Spain, my father is perceived as a dark-skinned immigrant and my mother as a White Spaniard. Throughout my childhood and teen years in Spain, as a brown individual, I was "othered" with questions, such as "where are you from?" and a classic subsequent question, "then, where are your parents from?" Sometimes these questions were complemented with comments, such as, "I hear an accent." While I felt "othered" by these types of comments, I did not find any type of institutionalized support that could help me feel proud of my Ecuadorian heritage. Also, while I experienced a very strong representation of the Spanish culture in my classroom during my elementary and secondary education years, Ecuador was always out of the picture. As a student in Spain, I was not able to benefit from a CRP that could have developed my cultural competence in regard to my Ecuadorian heritage or a sociopolitical consciousness that could have helped me to navigate skin color issues and to understand critically the ways the societal dynamics of power and hegemonic discourses work. Based on my personal experience as a child of an immigrant in Spain without the benefit of CRP during my formal school years, I perceive schools as institutions in which students have the right to see themselves represented in the curriculum and the right to benefit from CRP. Thus, I found myself committed to working with teachers in the implementation of CRP for all students. In my research study, I was influenced by these personal experiences when conceptualizing CRP with the teachers and when working with them.

My positionality also situates me as a U.S. immigrant and a speaker of English as a second language integrated in the Latina/o community. As such, I view the maintenance and revitalization of Spanish as important for the Latina/o community and I value bilingualism and biculturalism in the lives of all children, but particularly those from culturally and linguistically diverse communities. Thus, I find the combination of DL education and CRP as two ideal educational frameworks for the development of bilingualism and biculturalism. My positionality is also influenced by being married to an Ecuadorian who immigrated to Spain. During our 11 years of marriage, I have been able to reconnect with my Ecuadorian heritage through her and through trips to Ecuador. As a result of my wife sharing her lived experiences and insights with me, my cultural competence has been deepened/strengthened and my sociopolitical consciousness further developed. For example, I now recognize more fully oppressive issues in Spain, such as deep levels of xenophobia and linguistic discrimination toward nonstandard Spanish that my wife experienced. As a researcher in the U.S., I found that much of this type of discrimination applied to this country and learned that CRP was an effective educational framework for social justice purposes.

During my research, I found myself sometimes connecting with, but also differing from, the participants in several aspects of my positionality. For instance, I differed from the participants in that all teachers in this study were female. Due to this, I was not sure if my conversations with the teachers would be impacted by gender difference. Yet, I shared similarities with some of the participants as well. Three of them were Latinas who spoke Spanish, and two of these teachers were U.S. immigrants. In my conversations with these 3 teachers, I noticed that we were able to share commonalities at times that

related to immigration, culture, and language. As an illustration of how my commonalities with teachers played out with 2 of these teachers who learned English as a second language, I sensed that a shared cultural history was automatically activated when I communicated in Spanish with them by virtue of the fact that our interaction was in this language.

The Existing Literature

My cultural intuition was continually informed by the academic literature on critical sociocultural theory, collaborative action research, teachers' beliefs and practices, culturally relevant pedagogy, and dual language education to which I make reference in Chapters One and Two. This source of cultural intuition drove my research and helped me situate myself in the study as a researcher. In addition to this, there was also the academic literature that I learned in my doctoral coursework (e.g., qualitative methods, Latinos and education, sociology of education) and literature that grounded me in the field of bilingual and bicultural education (e.g., courses in bilingual, bicultural, and DL education; language and community; language and power). Additionally, I benefitted from the existing literature in DL education as a member of a research team on DL for the last 4 years.

My Professional Experience

Strauss and Corbin write, "The more professional experience, the richer the knowledge base and insight available to draw upon in the research" (as cited in Delgado Bernal, 1998, p. 566). The cultural intuition I drew on came from my professional experiences as a former DL teacher, a university instructor in language education, a

student-teacher supervisor, a professional development facilitator related to DL education, and through the *Adelante* partnership – as a volunteer in different capacities at Jackson Elementary (the school where this study took place). These opportunities helped me be visible, hold informal conversations with the DL teachers, build rapport, and get to know the teachers better and for them to get to know me. As a former DL teacher in Utah, I knew well the issues and concerns of DL teachers, especially those of Spanish. In addition, after I left my work as a teacher to focus on my doctoral program, I maintained connections with my professional networks of DL teachers. In fact, I previously worked as a DL teacher at another school with one of the DL teachers who participated in this study. We met when I had started teaching DL and was new to this country. This teacher served as a mentor to all of the teachers in the lower grades. I was able to learn from her and establish a good relationship with her. Coincidentally, I taught her oldest daughter. While this teacher was working at this other school, she introduced me to one of the Jackson DL teachers who also participated in this study.

For the last 3 years, I have served as the instructor of the course "Foundations of Bilingual, Bicultural, and Dual Immersion Education." This preparation has allowed me to be more knowledgeable about conducting research in a DL program. My positionality was also informed by my role as a student teacher supervisor. In this position, I observed classroom practices looking for CRP practices. Observing preservice teachers' practices helped me in my study to observe teachers' practices in their classroom. This professional experience also helped me gain insider knowledge about the culture of other schools and their procedures.

My first official interaction with teachers at Jackson Elementary was in

September 2011. This was facilitated by a university-school-community partnership located at Jackson Elementary known as the *Adelante* partnership. The purpose of this partnership was to serve as a college awareness and preparatory partnership with a social justice focus in a Title I school with a predominately Latina/o student population. Throughout this chapter I continue introducing the *Adelante* partnership, especially in the section entitled, “My role in the *Adelante* research team at Jackson.” Through *Adelante*, I was asked to take the lead and co-facilitate a professional development meeting for the DL teachers. In this facilitation, I was able to build a relationship with some of the teachers who told me about their professional experiences at Jackson. My second interaction was at the DL faculty meeting in January 2012, when I joined the *Adelante* research team and was presented as a university representative with the *Adelante* partnership. At the next professional development event a few months later, I was able to continue building rapport with the teachers. All these encounters fostered reciprocity. I was able to learn from these educators, and they were able to learn from me. At one of the classes of the *Adelante* research apprenticeship course, the *Adelante* co-directors suggested that I attend the Jackson monthly DL teacher meetings in which they talked about business related to the DL program. There were more opportunities to get involved in the school through the *Adelante* partnership. For example, I participated in a teacher focus group meeting in March 2012. Some of the *Adelante* researchers met with a few teachers and discussed the partnership. I volunteered in two *Adelante* Spanish field trips (kindergarten and 4th grade). The 4th-grade field trip was on a Spanish day in the DL program. We went to a Natural History Museum at the University of Utah. The teacher told me she was very thankful that I was in her group because there were certain words

that she did not know how to say in Spanish. I also helped students. I believe that these opportunities as an *Adelante* team member helped me situate myself among the participants in this study in a different way than if I had not been able to spend time with these teachers via these field trips, professional development sessions, and focus group meetings. Through this, I think the teachers were able to see me as an approachable researcher who was willing to work and help in a reciprocal manner. All these professional experiences influenced my work in this study; however, as I mentioned in Chapter One in the Cultural Connectors[6] (CC) CAR process, I was also a co-learner along with the teachers.

The Analytical Research Process

The analytical research process refers to the process of data meaning making that "comes from making comparisons, asking additional questions, thinking about what you are hearing and seeing, sorting data, developing a coding scheme, and engaging in concept formation" (Delgado Bernal, 1998, p. 566). This source of my cultural intuition was influenced by my condition as a novice researcher. The only analytical research processes I had been involved in were research projects in my doctoral coursework, my participation in a DL research project, my participation with the *Adelante* research team's focus-group meeting with teachers, and our analysis of *Adelante* teacher interview transcripts. These experiences gave me a sense of how to proceed in the analytical research process. For example, during my dissertation fieldwork, I felt that these previous experiences aided in my reflective process when it came time to collect data and make sense of it. Also, for the analysis stage, when I approached my data I felt relatively

[6] Teachers named our group and our project Cultural Connectors.

comfortable with the preliminary analysis of teacher interviews. Furthermore, I was able to use my previous experience coding data for other research projects. However, I was aware that I was still a novice researcher, which made me be cautious and self-reflective in the analytical process.

A Self-Cautionary Note

In preparation to conduct my study and to establish my newfound relationship as researcher with the teacher participants, I took into account a self-cautionary note based on my own reflexivity. For this, I was able to figure out my positionality through a reflexive exercise where I drew on and examined my own cultural intuition by viewing myself and my own history as well as envisioning the participants of the study. This self-cautionary note helped me to be cautious during this work by taking into account different factors between the participants and me, such as nationality, race, ethnicity, gender, age, and our varieties of Spanish. For example, Briggs (1986) conducted a top-down study (this is when someone with more privilege conducts a study on less-privileged individuals) with clear power differentials. He conducted interviews that were hierarchical among Spanish-speaking *Mexicanos* in northern New Mexico. Briggs calls *Mexicanos* “descendants of primarily Spanish and Mexican citizens who settled in New Mexico and southern Colorado during the seventeenth, eighteenth, and nineteenth centuries” (p. 31). Focused on speech norms in social contexts, Briggs warns of the potential problems that arise when researchers leave their own native speech community, social class, and/or ethnic group. He says that a smooth relationship between the researcher and participants may be difficult to forge when they are from different speech communities and do not share common experiences. Although this research study

primarily had a bottom-up approach, Briggs' cautionary note was very useful for me, because there are some top-down elements to this study as well. We all operated from different positions of power based on our positionalities.

Some of these potential problems that I had identified for a bottom-up approach in my study with the White teacher participants were based on race, citizenship, culture, and language. For example, I was a Latino/Hispanic immigrant to this country while some of the teachers were White and born and raised in the United States. I was not part of the dominant culture of the United States. English was my second language while the majority of the teachers' dominant language was English. Also, although Briggs (1986) does not mention the age factor, the fact that I was perceived younger than some of the teachers could have been a potential problem if older teachers had thought I did not know enough based on my perceived age.

On the other hand, I followed a top-down approach in my study. I was aware of my male privilege as well as the status of being a researcher versus a teacher; in other words, I was a male researcher while they were female teachers. In this self-cautionary note I also took into account factors related to language. A few of the Spanish teachers had learned Spanish as their second language. Two of the Latina teachers had grown up in this country and Spanish was their less-dominant language. I did not know how these teachers felt about having a native Spanish-speaking researcher making observations in their classrooms. I was also aware of the common misconception that Spanish from Spain is the "correct" Spanish as well as the continuous history of colonization and oppression from Spain on Latinas/os.

I was also aware that my aforementioned roles (outlined in my professional

experience), such as having served as a professional development facilitator, could be a double-edged sword. I could be positioned as someone who could contribute to making Jackson Elementary a more culturally relevant school or as an external agent trying to disrupt the status quote which could be considered as a threatening power differential. During my study, based on my conversations with the teachers, I perceived they were excited to different degrees about our collaborative work to make changes in their teaching practices. Overall, I was able to notice that the teachers and I enjoyed a healthy relationship. These power differentials were still present, but did not prevent our collaborative work. One power differential that was noticeably present during the study was my knowledge of CRP while the teachers were learning about the theory and practice behind it. However, they were able to exercise power to the degree of participation during our collaborative work and their implementation of CRP within their classroom. Thus, CRP knowledge and agency in the collaborative work became important factors in this study in addition to race, gender, language, and citizenship.

Although I had worked as a student-teacher supervisor prior to this study, I was aware that I did not have experience in conducting research with DL teachers. There was an important power differential when working with these two groups of teachers. In my previous role as a student-teacher supervisor, I had to evaluate prospective teachers and assign them a grade; therefore, teachers allowed me to conduct classroom observations and listened to my feedback. With the DL teachers in this study, I knew the dynamics were going to be different. I needed to move from the supervisory role to which I had become accustomed into a collaborative researcher role where they invited me to access their classrooms. My participants could, at any time, inform me that they wanted me to

discontinue my observations and research, which made me feel a little anxious. For this reason, I had competing feelings of wanting to establish reciprocity (as I did in the field trips) and needing to be careful so teachers did not perceive me as trying to cross limits or situate myself above their teacher authority. I felt that I needed to be aware of the power differentials based on race, class, age, language, and citizenship that I have discussed earlier, because my rapport and data collection could be affected by those factors (e.g., their choice to participate in this study or not; their degree of participation). This self-cautionary note is necessary when examining one's cultural intuition and when understanding one's positionality in a study.

The Setting

The school in which this study was conducted was Jackson Elementary, an urban elementary school (Pre-K – 6) on the west side of Salt Lake City, Utah. The west side of the city has a special connotation. According to Buendía and Ares (2006), "The media as well as local politicians have generally represented the former [the west side] using language such as 'dirty,' 'prone to crime,' 'foreign' and residing illegally in the US" (p. 55). In the 2012-2013 school year at Jackson Elementary, 85% of the student body population received free or reduced lunch (Utah State Office of Education, 2013a), 47.5% of the students qualified as English language learners (Public School Data, 2013), and it had a 10% school mobility rate (Public School Data, 2013). According to the 2012 fall school enrollment report, there were 327 Hispanic students enrolled out of a total of 459 students, representing 71.2% of the school population (Utah State Office of Education, 2013b). Unlike the student population, most of the teaching force at the school was White and middle-class and most of the teachers were female. There were 24

classroom teachers, nine of them in the DL program.

As I mentioned in Chapter One, literature shows three different types of models of DL education. The specific type of DL program at Jackson Elementary is two-way immersion (TWI). In TWI programs there are balanced numbers of native English speakers and speakers of the partner language (Howard et al., 2007). There is a growing number of TWI programs in the United States with more than 400 programs in 30 states (Center for Applied Linguistics, 2012). For the purpose of this study, I refer to the TWI program in its general terms that is DL education.

The DL program at this school started in 2002 and is offered as one available strand at Jackson Elementary. There are two DL classrooms at both the kindergarten and 1st grade levels and one DL classroom at the 3rd- through 6th-grade levels. Before the program was implemented, teachers and school staff did research on DL education, read research, and visited DL programs in different parts of the country (such as Washington D.C., Chicago, and Texas). All the teachers voted unanimously for the implementation of a DL strand at the school. According to the school website, the goals of the DL program are: "(1) To provide students with an opportunity to become biliterate and bilingual in Spanish and English; (2) To ensure students demonstrate academic achievement in Spanish and English; [and] (3) To create a positive school culture through knowledge and appreciation of cultural and linguistic diversity" (Jackson Elementary School, 2012). These goals are aligned with traditional DL education goals. The DL model implemented at Jackson Elementary has been a 50:50 model since its inception. In this model 50% of the content-based instruction is delivered in English and 50% in the target language, in this case Spanish. In 2005, the Utah State Office of Education

adopted as its state-approved model a 50:50 dual language immersion model supported by state DL funding. From my observations, attendance at state trainings, and work with state representatives, this state model is strongly based on a foreign language immersion model that prioritizes the needs of native English speaking students.

Since the state started the Utah model, Jackson had resisted its adoption until the 2012-2013 school year, the year of my study. During that school year, Jackson Elementary administrators started negotiating with the Utah State Office of Education regarding the adoption of the state model in order to ensure that it took into account the needs and demographics of the school. Prior to the state adoption of a particular model, teachers had the freedom to adopt the curriculum to meet the needs of all their students through activities and time spent in each subject. The state model was perceived by teachers as too rigid. After conversations with a state representative and consideration of the economic and professional development benefits included in the state model packet, the school accepted to gradually start implementing the state model beginning in the 2013-2014 school year. Schools with DL programs that do not embrace the Utah state model are not acknowledged in the list of schools with DL programs in state documents or on their website. Also, schools that openly resist the state model are deprived from receiving state DL funding, textbooks, professional development for administrators and DL teachers, and other materials and resources exclusively provided for DL programs that are under the state model.

The Jackson DL program also had internal conflicts within the school. Based on an *Adelante* study in which a few DL and non-DL teachers were interviewed and further substantiated by some informal conversations that I had with different teachers, most of

the Jackson DL educators were proud of the DL program; however, some of them perceived hostility from non-DL teachers. This was supported by reports of discontent with the DL program as well as racist comments coming from some of the non-DL teachers and one of the English DL teachers. These tensions were centered on administrative decisions in which low-performing students were pulled out of the DL program and were sent to mainstream classrooms any time after kindergarten. Also, students receiving special education services could not be part of the DL program. Additionally, I learned from the *Adelante* study, that any new student enrolling after 1st grade was automatically enrolled in mainstream education. While the DL classrooms were full at the kindergarten level, there was gradual decrease in the student body population in DL classrooms to the point that there was only one DL classroom in 3rd grade and above, and the number of students continued to lower to 18 students in 6th grade during the year of my study. Also, based on the interviews with the DL teachers and mainstream teachers, some teachers who were not part of the DL program felt that they had a student body population with more needs and challenges in addition to having a higher number of students in their classrooms. Some mainstream teachers also perceived the DL program as a type of elitist program within the school. Based on the interviews, it was well known that parent involvement was stronger in the DL program, which added a tension to the complex situation. These feelings among mainstream teachers were fueled when the *Adelante* partnership only included the DL classrooms during the first years of operation. Some of the mainstream teachers felt that their students were denied the opportunities and benefits offered by the partnership.

Architecture of the DL Classrooms

During the 2012-2013 school year, the time of my study, classes at this school ran from 8:15 am to 2:55 pm. Friday, however, was a short day with classes running from 8:15 to 12:30 pm. Although Jackson followed a 50-50 language model, there was not a common DL approach across grade levels that set how that 50% instructional time in each language was divided. Each grade level teacher chose which language they wanted to use, when they wanted to use it, and for which school subjects. DL teachers were expected to teach math, science, social studies, and language arts following the Utah State Office of Education curriculum. For math and language arts, DL teachers were expected to follow the Spanish and English version of textbooks mandated by the district. The Spanish language arts textbook was "Villacuentos." The version for the English language arts class was "Story town." The Spanish math textbook was "Expresiones." The English version of this textbook was "Expressions." There were no textbooks used for science or social studies. For these subjects, teachers followed the state curriculum and created their own lesson plans and worksheets. They also supplemented their teaching by drawing on resources from the Internet. Other subjects (e.g., physical education, music, and library time) were taught by English-monolingual teachers who were not part of the DL program. However, some teachers had asked the music teacher to teach students songs in Spanish, such as "Los pollitos." At the request of some DL teachers, some DL classes had computer time taught in Spanish by a Spanish-English bilingual computer teacher who was not part of the DL program.

Teachers received different types of support in their classrooms. For example, kindergarten teachers, including teachers in the DL program, had a teacher assistant

during part of the day. All the teachers received assistance from *Adelante* undergraduate student mentors. Most mentors were Spanish-English bilingual. The assistance these mentors offered in the classroom was based on the teachers' direction. Usually, the mentors would work one-on-one with students on reading. According to interviews with some of the DL teachers, the help of mentors was very valuable and students loved having mentors in the classroom. Also, *Adelante* staff had coordinated with Jackson DL teachers on different projects in the classroom that aligned with the State Core Curriculum, many of which were focused on increasing culturally relevant practices. One of these projects by the *Adelante* partnership was the Oral History Project (Flores Carmona & Delgado Bernal, 2012), which focused on incorporating into the curriculum the epistemologies of students of color outside of the classroom.

Jackson Elementary, including the DL classrooms, were actively involved in a number of programs and initiatives, such as the University of Utah Lowell Bennion Community Service Center for the school-community garden; Utah Food Bank's Kids Café (Utah Food Bank, 2012); weekend backpack programs; the violin music program; Go Girls running; and school newsletters. There were other Jackson programs initiated by *Adelante*, such as la Segunda Taza de Café/the Second Cup of Coffee, which was designed to "better communicate and receive suggestions and ideas from the Jackson community on how to improve the school" (Jackson Journal, 2011, November), with coffee and light snacks provided to community attendees. The Second Cup of Coffee initiated and implemented ideas, such as low-cost Zumba classes and a literacy group for students where native Spanish speaking students received help in literacy from English speaking parents and native English speaking students received literacy help from

Spanish speaking parents. The literacy group started in January and met every Friday at 4pm, followed by dinner at 4:30pm. All of these initiatives helped to build a close-knit DL community at Jackson.

My Role in the Adelante Research Team at Jackson

My involvement at Jackson through the *Adelante* partnership helped me to bridge roles from being an outsider to feeling a little more like an insider participant researcher. *Adelante* was formed in Salt Lake City, Utah in the spring of 2005. Its goals are "to prepare students and their families for college by integrating higher education into their school experience and into their personal lives, and to help establish a college going culture within the school culture" (Delgado Bernal, Villalpando, & Alemán, 2005). When the *Adelante* co-founders[7] were looking for a school to establish the partnership, the DL program was an important factor for the selection of the school (Alemán, Delgado Bernal, & Mendoza, 2013). Like the philosophies of CRP and DL education, *Adelante* also believes that academics need to be interrelated to the development of cultural competence. *Adelante* works to help students: "1) understand who they are as cultural beings, 2) be proud of where they come from, and 3) understand how to draw upon their family and community knowledge" (Flores Carmona & Delgado Bernal as cited in Delgado Bernal et al., 2005).

I had the opportunity to take a Research Apprenticeship course, in the department of Educational Leadership and Policy, in which I joined the *Adelante* research team. Through this course, I was able to learn more about Jackson Elementary and the school

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[7] The co-founders of *Adelante* were Octavio Villalpando, Dolores Delgado Bernal, and Enrique Alemán, Jr.

culture. My involvement in the partnership gave me opportunities to build rapport with the teachers. For example, I was able to see and greet some of the DL teachers when I attended the Research Apprenticeship course at Jackson. In addition, as *Adelante* expanded from being only in the DL program to being school wide, I was able to participate in the coordination of an *Adelante* meeting on March 1, 2012, for all the Jackson teachers. The purpose of the meeting was to coordinate the partnership with all the Jackson teachers and foster a sense of ownership among them. The *Adelante* co-directors presented the *Adelante* mission and goals and then three *Adelante* researchers and I had conversations in focus groups with the teachers and discussed how, as a school, they could help meet the *Adelante* goals. Thus, I was able to be more visible at the school and get to know the teachers better.

As an *Adelante* team member, I had the opportunity to code and analyze teacher interview transcripts about their beliefs regarding the partnership. By reading through these interview transcripts, I came to know different aspects of the teachers that allowed me to establish more effective connections with them. I gained very valuable information from the interview transcripts, including their academic background, hardships while completing their education, their educational philosophy, existing tensions within the school, their attitudes in their profession, teachers' beliefs about *Adelante,* and their perspectives on parents, students, and *Adelante* mentors. This knowledge about teachers helped me to be more prepared for my collaborative work with them.

Collaborative Action Research

In this section, I provide an introduction to collaborative action research (CAR) and then I situate this study within the field of CAR. It is important to note that, in this

introduction, there are elements of action research that were present in the CAR process of this study, such as critical reflection and the importance of participants' expertise in a co-learning space. I situate my approach to CAR under a two-fold umbrella of practitioner inquiry (Cochran-Smith & Lytle, 2009) and emancipatory action research (Carr & Kemmis, 2009) that is grounded in a strong critical standpoint. Last, I discuss CAR as it developed in my study. In this section, I hope to show a general understanding of CAR, as well as how CAR worked with the teachers in my study.

History and Conceptualization of Collaborative Action Research

For a better understanding of this study, this section takes the reader through a brief history of action research, its main characteristics, some of its strands, the different levels of implementation of action research, and a definition of action research. After Kurt Lewin initiated action research in the 1940s, action research has been undertaken in a wide range of contexts. In the *Action Research Planner*, Kemmis and McTaggart (1988) point out that "two of the ideas which were crucial in Lewin's work were the ideas of group decision and commitment to improvement" (p. 6). Action research can encompass multiple definitions, be understood in many different ways, and be implemented at different levels. Some of the current strands in educational action research include "participatory action research, critical action research, classroom action research, [and] action learning…" (Noffke & Somekh, 2009, p. 1). Noffke and Somekh (2009) contend that "one of the key features of educational action research is its participatory, 'grass-roots' quality" (p. 1).

Action research has also been applied throughout the globe, with an important

presence in Australia since the late 1970s by Lawrence Stenhouse. This growing international interest in action research has given rise to different academic journals, such as *Action Research* and the international journal *Educational Action Research*. In the late 1970s there was a rebirth of action research in the teacher research movement in the United States, led by scholars such as Marilyn Cochran-Smith, Susan Lytle, Ann Lieberman, Marian Mohr, and Dixie Goswami (Noffkee, 2009). During the 1980s and 1990s, educational action research "included efforts developed around issues such as gender equity, or less frequently around racial equity, but showed few signs of connections to social struggles" (Noffkee, 2009, p. 12). The last decade has given rise to a significant growth of action research and its acceptance in a variety of contexts, such as professional organizations, universities, and ministries of education "as part of their further education and 'improvement' strategies" (Noffke, 2009, p. 13). The idea of improvement originates in Lewin's original 1940s conceptualization of action research. While there are different approaches to the conceptualization of action research, in this study, I draw on Ferrance's (2000) definition of action research, which states,

> Typically, action research is undertaken in a school setting. It is a reflective process that allows for inquiry and discussion as components of the "research." Often, action research is a collaborative activity among colleagues searching for solutions to everyday, real problems experienced in schools, or looking for ways to improve instruction and increase student achievement. Rather than dealing with the theoretical, action research allows practitioners to address those concerns that are closest to them, ones over which they can exhibit some influence and make change. (Introduction)

In this quote, Ferrance (2000) emphasizes that action research goes beyond focusing on the theory and demands action to make change. In this study, the teachers and I developed an instructional approach focused on addressing concerns related to the implementation of a CRP approach within DL education.

Action research can be implemented at different levels. Some of these levels include action research by individual teachers, collaborative action research with groups of teachers, school-wide action research, and district-wide action research (Ferrance, 2000). In my study, the teachers and I created a collaborative action research process. Based on Lewin's conceptualization of action research, Kemmis and McTaggart (1988) contend that action research is also a form of collective self-reflective inquiry. They specifically point out that "the approach is only action research when it is collaborative, though it is important to realize that the action research of a group is achieved through the critically examined action of individual group members" (p. 5). Lytle and Cochran-Smith (1990) have also emphasized the collaborative aspect in action research and self-critical development as a product of these types of collaborative projects. Ferrance (2000) contends that action research can help "look at one's own teaching in a structured manner" (p. 15). This systematic analysis can also help for professional development purposes, such as in the case of my study.

As previously mentioned, my study adopts two approaches in CAR, practitioner inquiry and emancipatory action. Practitioner inquiry refers to collaborations among school-based teachers and other agents (Ferrance, 2000). Cochran-Smith and Lytle (2009) mention that all forms and approaches to practitioner inquiry agree that "the practitioner himself or herself simultaneously takes on the role of researcher" creating a duality of roles (pp. 40-41), as happened with the participants in my study. Under practitioner inquiry, the parameters of collaborative action research studies can "center on altering curriculum, challenging common school practices, and working for social change by engaging in a continuous process of problem posing, data gathering, analysis, and

action" (Cochran-Smith & Lytle, 2009, p. 40). This focus becomes essential and is intrinsic to the critical reflection process. These guidelines become natural when trying to implement the tenets of CRP (academic achievement, cultural competence, and sociopolitical consciousness). A practitioner inquiry approach reminds us that, when trying to start CAR, one needs to remember that it "emanate[s] from neither theory nor practice alone but from critical reflection on the intersections of the two" (Cochran-Smith & Lytle, 2009, p. 41). In my study, the teachers and I developed critical reflection on both theory and practice of CRP.

Although practitioner inquiry in CAR implies a social justice stance, Carr and Kemmis' (2009) emancipatory action research takes a stronger social justice stance and is explicitly focused on bringing change. Emancipatory action research escapes the idea that education is neutral or apolitical and questions issues of morality and justice, such as who gets what, when, and how. This type of action research also questions the "good society," acknowledges the functional education of social reproduction, and works towards helping education adopt a transformative function. In emancipatory action research, questions of morality, justice, and learning how to exercise one's agency as an instrument of change "are in the forefront of participants' considerations" (p. 79). With the use of the literature on emancipatory action, I look at teacher beliefs and practices (Ball & Cohen, 1996; Pajares, 1992; Riojas-Cortes et al., 2013) with a social justice focus aimed to bring change. Noffke (2009) reports that the work of authors like John Elliott, Jack Whitehead, and Jean McNiff strive "toward making personal beliefs more congruent with practices, often involving ideals of social justice at the level of individual beliefs" (p. 11). Different critical scholars have highlighted the importance of using action

research to make change. They draw the work of authors such as Gramsci who has denounced the role education plays in reproducing the existing social order. Noffke (2009) writes about the potential of action research to disrupt traditional methods of knowledge generation and to make a difference in educational research and build a ‘new social order’ with social justice as one of its central aims. The idea of taking action when conducting action research to raise societal change is not new; it was an idea originally conceived in the 1940s by Kurt Lewin, an action research pioneer, who first introduced the concept (Noffke, 2009).

The *Cultural Connectors* Collaborative Action Research Approach

In my study, the CAR process was explicitly part of my work with teachers during the 2012-2013 school year. During this time, we worked on the following research question: *How can I/we implement CRP in my/our DL classrooms?* In this section, I discuss how we (the study’s participants and I) answered to our research question individually and collectively during this CAR process. In taking a CAR approach, I tried to escape traditional research processes in which researchers exploit particpants without offering reciprocity and often times criticize poor performance, as in the case of teacher research (Wells, 2009). Two guiding principles of collaborative action research that were present in this study were a commitment to improvement and group decision-making (Kemmis & McTaggart, 1988). In a couple of the DL group meetings during the 2011-2012 school year (the year prior to this study), one of the administrators, the teachers, and I discussed the importance of the implementation of CRP. Upon consenting to participate in this study, these DL teachers committed as a

group to start this CAR process in a structured manner to improve their CRP practices. This process was participatory and had a grass-roots quality (Noffke & Somekh, 2009). All consenting DL teachers participated in the process, had different roles, and contributed with their own expertise.

They started working under a culture of ownership. For example, in our first monthly group *plática* (informal conversations), we discussed names for our group. The proposed names were “Delving into diversity,” “A mile in our shoe,” “Acrobat anonymous,” and “Cultural connectors.” Teachers voted for naming this collaborative action research *Cultural Connectors* (CC). In our CC CAR process, everyone participated and was accountable to each other through presentations of their CRP work and chairing the monthly group *pláticas* we had and that I discuss later in this document.

We followed a collective self-reflective enquiry approach (Kemmis & McTaggart, 1988) in which we drew on reflexivity and worked collectively as well as individually towards the development of our CRP beliefs and practices. DL teachers also had opportunities to individually present their work to the group. This process allowed colleagues to critically examine the presenting teacher’s CRP beliefs and practices. Action research in this study encompassed collaboration among teachers and critical reflection of each teacher’s teaching. DL teachers had to examine their CRP beliefs and practices individually and collectively throughout the school year to support self-critical development through this collaborative action research work (Lytle & Cochran-Smith, 1990).

When I talk about teacher research, I draw on practitioner inquiry (Cochran-Smith & Lytle, 2009) and emancipatory action research (Carr & Kemmis, 2009). Cochran-

Smith and Lytle (2009) write that teacher research is one form of practitioner inquiry, and that “teacher research refers to the inquiries of K-12 teachers and prospective teachers, often in collaboration with university-based colleagues and other educators” (p. 40). My definition of action research fits under the umbrella of practitioner inquiry (Cochran-Smith & Lytle, 2009), which refers to collaborations among school-based teachers and other agents, in the case of this study, my participation as a university-based colleague. In this practitioner inquiry work, DL teachers held a dual role of practitioner and researcher (Cochran-Smith & Lytle, 2009). In this study, all the participants researched their own CRP beliefs and practices as well as those of their colleagues. DL teachers adjusted the traditional curriculum and school practices while being engaged in the research process (Cochran-Smith & Lytle, 2009). In this study, the participants focused on both theory and practice in order to develop critical reflection while standing between the two of them (Cochran-Smith & Lytle, 2009). This is the type of critical reflection in a collaborative action research process that allows change.

The participants and I also did emancipatory action research by studying questions of social justice, and learning how to be instruments of change by exercising our agency. We had a common understanding and goal of bringing change (Carr & Kemmis, 2009). Because one of the tenets of CRP is sociopolitical consciousness, the teachers and I had conversations on social justice in education. This conceptualization of action research redefines the roles of the teacher as an agent for change and the role of a researcher as an opportunity to make change and respond to social inequities. Understanding how beliefs and practices were interrelated and how to make them more congruent with social justice goals was essential (Noffke, 2009). In this study,

participants attempted to learn more about their own CRP beliefs and practices as a means of bringing change by moving towards a richer culturally relevant curriculum.

Research Design

The purpose of this section is to give the reader an understanding of the participants I worked with, how this collaborative work took place, and how the data were analyzed. Therefore, this section on research design is divided into three parts. First, I introduce the participants providing general characteristics about them and thoughts on my relationship with them. Second, I explain the process of data collection and the different methods I utilized. Lastly, I lay out the data analysis process, which is composed of a thematic analysis.

Participants

There were 9 DL teachers at Jackson. One of the White DL teachers decided not to participate. She was a 2nd-grade teacher who told me that she could not make the time commitment. Thus, there remained a total of 8 DL teachers who volunteered to participate. My relationship with the DL teachers was influenced by aspects of my positionality introduced at the beginning of this chapter. Table 1 summarizes the main characteristics of these educators. The participants represented a wide range in the number of years they had taught at Jackson. These pieces of data are important data because this shows how long they had been immersed in the school culture and exposed to the *Adelante* partnership. In the following paragraphs, I discuss teacher characteristics, such as experiences related to culture, language, sociopolitical consciousness, education, and time at Jackson Elementary. These are characteristics that could have influenced

Table 1. Characteristics of the Participants

Name*	Grade	Language of instruction	Spoken languages	Country/ Region of origin	Race/ Ethnicity	Number of years at the school
Kimberly Montes	K	Spanish	Spanish-English	Florida	White Latina (Cuban/ Puerto Rican)	1
Sophia Nikolaidis	K	English	Little Spanish and Greek, English	Utah	Greek	15
Emma Lee	1st grade	Spanish	Spanish-English	ND	White	10
Jessica Cox	1st grade	English	Little Spanish, English	Utah	White	8
Rosa Taylor	3th grade	Spanish/ English	Spanish-English	Mexico	Brown Latina	+30 (retiring year)
Christina Bell	4th grade	Spanish/ English	Spanish-English	Arizona	White	6
Soledad Mack	5th grade	Spanish/ English	Spanish-English	Venezuela	Brown Latina	9
Lisa Davies	6th grade	Spanish/ English	Spanish-English	Utah	White	1

* Pseudonym

their beliefs and practices of CRP.

Kimberly Montes is a Spanish kindergarten teacher. She considers herself a light-skinned Latina who was born and raised in Florida. Her father was snuck in from Cuba to the U.S. when he was 10 years old. Her mother moved from New York to Puerto Rico when she was 3, where Ms. Montes' mother was raised. She moved from Florida to Utah to teach at Jackson Elementary, where she was a new teacher. Ms. Montes is Spanish-English bilingual, but English is her dominant language. She holds a degree in Elementary Education.

Sophia Nikolaidis is an English kindergarten teacher. She is a White teacher who was born and raised in Utah. Her grandparents are originally from Greece. She considers herself Greek and is proud of her Greek heritage. Since she was a child, she has always been part of the Greek community in Utah. She is also part of the local Greek Orthodox Church where children learn about the Bible and Greek culture. She can read Greek and speaks a little bit of Greek. She also speaks a few words and sentences in Spanish. Ms. Nikolaidis has taught at Jackson Elementary for 15 years. Her degree is in Mass Communication, and she went through an alternative license to obtain her teaching license for K-3.

Emma Lee is a Spanish 1st-grade teacher. She considers herself a White teacher. She was born and raised in North Dakota. Although English is her first language, she learned Spanish when she went to Colombia to work at a school. She fell in love with the language and loves speaking Spanish at every opportunity she has. She considers herself an advocate of bilingualism and Latinas/os. On January 23, 2013, Ms. Lee signed a petition entitled "to avoid the deportation of a Latina mother and her four children." She

posted this petition on her Facebook wall and wrote,

> I teach children daily that have parents with no citizenship. I see and hear the fear the children experience. I have worked with Latino families for 24 years and I have great faith that my students and their family will make my country stronger and I am honored to have had the opportunity to work with all of the families I have been so lucky to meet.

Ms. Lee feels close to the Latina/o community. She has taught Spanish to her own children since they were born. Her children's first language was Spanish. Ms. Lee is married to a man of Asian descent who is English monolingual. Their two kids had been students in the DL program at Jackson, where at the time of the study she had almost taught for 10 years. She holds Elementary and Special Education degrees, a master's in Reading, and several endorsements.

Jessica Cox is an English 1st-grade teacher. Ms. Cox is a White teacher who was born and raised in Utah. Ms. Cox took a Spanish class and says she learned some Spanish from her 1st-grade colleague and from her students. Before she started working at Jackson, she taught at a school with a Spanish-English bilingual program called transitional bilingual education in which all students were Spanish speakers and had the goal of English language acquisition. She has been a classroom teacher at Jackson for 8 years. Ms. Cox says she sometimes had difficulties learning about cultural issues relevant to the school community. She says that in college she did not have any cultural or sociopolitical classes, did not learn about culturally relevant teaching, and felt she had a steep learning curve when she started teaching. She holds an English degree from the University of Utah and a master's in Education with an emphasis in Reading from Boston University.

Rosa Taylor is a Spanish-English 3rd-grade teacher. I perceived Ms. Taylor as a

brown teacher. She is originally from México. She moved to northern Idaho with her family when she was a young teenager. Because nobody spoke Spanish at her school, she was placed with a secondary teacher who taught Spanish as a foreign language. Ms. Taylor helped this teacher with her Spanish and this teacher helped Ms. Taylor learn English. Her parents expected her to go to college. She received an Elementary Teaching degree. Ms. Taylor told me that she celebrates her cultural heritage culture at home, such as having Mexican meals for Thanksgiving, which brings her pride. The entirety of Ms. Taylor's teaching career has been at Jackson Elementary, and the year of this study was her last year before retirement. She received her bachelor's at Weber State University and her master's in Education at the University of Utah.

Christina Bell is a Spanish-English 4th-grade teacher. Ms. Bell was a White teacher who grew up in rural Arizona. She is married to an African American man coming from a low-income family, which has developed her cross-cultural awareness and understanding of sociopolitical issues. She served on a mission for the Church of Jesus-Christ of Latter-day Saints (also known as the LDS Church) in Anaheim, California, where she learned Spanish. This experience helped her familiarize herself with issues that immigrants and Latina/o families face in this country. Before she started working at Jackson, she taught at a Spanish-English bilingual program at a school not far from Jackson. She moved to Jackson because they were going to close the bilingual program at the school and she wanted to continue teaching in a bilingual program. At the time of this study, it was Ms. Bell's 6th year at Jackson Elementary. She received an Elementary Teaching degree with a minor in English as a Second Language (ESL) from Brigham Young University.

Soledad Mack is a Spanish-English 5th-grade teacher. Ms. Mack is a dark-skinned teacher, originally from Venezuela, where she grew up. Her mother is originally from Colombia and her father is from Venezuela. She came to this country to further her higher education. Ms. Mack has two children who attended the DL program at Jackson at the time of the study. At the time of this study, she had taught for 9 years in the DL program at Jackson Elementary. In Venezuela, she received a "Licenciatura en Diseño Educativo" (i.e., a 5-year degree in Educational Planning equivalent to a U.S. bachelor's degree). At Brigham Young University, she received an English as a Second Language endorsement and a bilingual endorsement from Weber State University. During the year of the study, she was working on a master's in Education from Weber State University.

Lisa Davies is a Spanish-English 6th-grade teacher. Ms. Davies is from Utah, but learned Spanish during her LDS mission in Chile. Her love for the Spanish language and Chilean culture has continued to this day. She learned about culturally responsive teaching and critical pedagogy in college. She worked on employing her knowledge during this study at Jackson Elementary. In the year of this study, it was Ms. Davies' 1st year at the school. She received her bachelor's in Elementary Teaching from Southern Utah University where she was also working on her master's in Education at the time of the study.

With the exception of Ms. Montes and Ms. Davies who were both new teachers at Jackson, all the other teachers had been present at professional developments provided by *Adelante* on topics such as Whiteness in the curriculum and culturally relevant pedagogy. Before I started the CC CAR process, I had been part of an *Adelante* study in the 2011-2012 school year (the year prior this study) that showed, based on the 10 teachers who

served as participants, that DL teachers held healthier beliefs regarding perspectives on minoritized students and parents than non-DL/mainstream teacher participants. However, based on conversations with school administration and with one of the DL teachers during the year before my study, I learned that most DL teachers still felt incapable of implementing culturally relevant practices on a consistent basis. I saw evidence of this fact when, at the February meeting in 2012 for DL teachers, I observed an administrator challenging them to implement a monthly cultural lesson plan. Later, at an *Adelante* presentation for teachers, one of the Latina teachers expressed to me her anxiety about this lesson plan she had to teach in her classroom. She told me she did not know how to implement this type of teaching because the curriculum did not help. This example demonstrates that minoritized teachers or teachers of color are not culturally relevant by nature (Dunn, 2011; Nieto, 2003).

I had already initiated a relationship with the DL teachers prior to the start of this research. This was of great benefit during the study but I also found myself aware of the fine line between friendliness and friendship. Kirsch (2005) develops this idea when she writes,

> We need to understand that our interactions with participants are most often based on friendliness, not genuine friendship… we need to develop realistic expectations about our interactions with participants, recognizing that they are shaped, like all human interactions, by dynamics of power, gender, generation, education, race, class, and many other factors that can contribute to feelings of misunderstanding, disappointment, and broken trust. (p. 2170)

Although my intent was to be authentic in my relationship with the participants, I was aware of Kirsch's caution. I followed Kirsch's suggestion of being reciprocal in my interactions with participants to give back for their time and trust in me. Although friendship was not the main goal of this study, I did end up developing relationships of

trust with some of my participants.

Before we started the CC CAR process, I had planned to obtain additional data with 2 or 3 teachers. The purpose was to obtain a deeper understanding and richer data of DL teachers' culturally relevant beliefs and practices (Lofland et al., 2006). Out of the 8 participating teachers, I was looking for teachers who were willing to 1) consent to additional *pláticas* and classroom observations, 2) invest in self-reflection on their CRP beliefs and practices, and 3) work on pushing their CRP beliefs and practices in the classroom. Ms. Lee and Ms. Bell became these 2 teachers I was looking for in an unexpected way for me. Coincidentally during the same academic year of this study, Ms. Lee and Ms. Bell had signed up for the National Board certification and started requesting additional classroom observations to get video excerpts they could use for their respective certification packets. I was able to ask these teachers to complete the CC CAR activities and hold additional *pláticas* about their culturally relevant teaching beliefs and practices. Because I was spending more time with them and assisting them, additional reciprocity was present in our relationship. This collaborative work, along with their engagement in such deep reflection about their practice as part of their National Board Certification process, helped me obtain richer data from these two educators.

Data Collection

The collection of data at Jackson for this study was informed by my positionality, cultural intuition, and the exercise of reflexivity. Data were collected over the 2012-2013 school year. As I mentioned before, I intended to obtain rich data and also thick description (Geertz, 1973; Ryle, 1968), especially from Ms. Lee and Ms. Bell. Lofland et al. (2006) define rich data as,

> A wide and diverse range of information collected over a relatively prolonged period of time in a persistent and systematic manner. Ideally, such data enable you to grasp the meanings associated with the actions of those you are studying and to understand the contexts in which those actions are embedded. (p. 15)

They also argue that the collection of the richest possible data needs to be done "by achieving intimate familiarity with the setting" (p. 16). Being involved at the school and the DL program the year before I started the collaborative action research was helpful toward achieving familiarity with the setting. The methods in the CC CAR process can be summarized in three categories: *pláticas*, classroom observations, and document review. These methods constituted mechanisms for the CC CAR work that positioned me as a co-learner in the study.

Pláticas

Plática (Spanish word meaning informal conversation), as a method, has been defined as popular or intimate conversations (Ayala, Herrera, Jiménez, & Lara, 2006; Carrillo, 2006; Godinez, 2006). *Pláticas* have been used in a variety of contexts, such as narratives of Latina health and culture (Chabram-Dernersesian & De la Torre, 2008). With the Spanish term *pláticas*, I refer to the engagement of informal conversations in which the interviewer and the interviewee talk about a variety of topics, including the topics that the interviewer plans to cover. In my case, I had a protocol that helped me guide my individual *pláticas* with the participants (see Appendix A). With this protocol, I felt prepared to engage in these *pláticas*. This protocol was not meant to be followed in a systematic or rigid way. Therefore, the participants and I were able to engage in informal conversations. Adela de la Torre (2008) stresses that *pláticas* are embedded within the Latina/o culture and defines them as "conversations that allow us to self-

discover who we are in relationship to ourselves and others" (p. 44). I argue that the invested time and verbal reciprocity with the interviewee can be equivalent to that which two friends would have sitting in a bench at a park on a sunny day or drinking hot chocolate on a cold winter day.

Scholars have acknowledged *plática* as a method of data collection (Ayala et al., 2006; Carrillo, 2006; Godinez, 2006; Gonzalez, 1999; Guajardo & Guajardo, 2008). For example, Francisca Godinez (2006) used a multimethodological approach of *pláticas* as part of her qualitative research methodology to learn people's knowledge based on their own experiences. Additionally, in their work on the reflections of the successes and challenges of the Intergenerational Latina Health Leadership Project part of the National Latina Health Organization, Ayala et al. (2006) draw upon their *pláticas* as their collaborative work and method. They write that those *pláticas* "inspired some of the clearest articulations of our pedagogical theories and methods" (p. 261)

I chose to use *pláticas* because I wanted to have strong quality data and better learn about teachers' culturally relevant beliefs and practices, which I contend is possible when a comfortable and more informal atmosphere is achieved. As I became more open and vulnerable as a researcher in this process (Guajardo & Guajardo, 2008), the *pláticas* allowed me to present myself to the participants in a more transparent way—revealing my history, values, and positionality and allowing overall reciprocity of data between the participants and myself. In this study, I conducted individual and group *pláticas*. The individual *pláticas* were conducted for different purposes in the forms of individual introductory *pláticas* and follow-up *pláticas*. The language in these *pláticas* was based on the preference of the teacher. Some of these were in Spanish and others were in

English. The group *pláticas* were conducted on a monthly basis with all the participants and Ms. Alyssa Brown (one of the administrators) when she was available. These *pláticas* were conducted in English because 2 participants did not speak Spanish. I audio recorded all of the group *pláticas* and video recorded one of these *pláticas* too. Additionally, I audio recorded all the individual *pláticas* in which participants felt comfortable being recorded, which were most of them; all these *pláticas* were transcribed or immediately documented in my field notes if they were not audio recorded.

In my study, some of the *plática*s had a narrative inquiry approach. For this narrative inquiry in the *pláticas*, I relate the *plática* to life stories personally portrayed and experienced by the participants. Some of the participants naturally engaged in a narrative inquiry during some of the *pláticas*. I draw on Connelly and Clandinin's definition and understanding of narrative inquiry:

> Narrative inquiry is the study of experience, and experience, as John Dewey taught, is a matter of people in relation contextually and temporally. Participants are in relation, and we as researchers are in relation to participants. Narrative inquiry is an experience. It is people in relation studying with people in relation. (as cited in Pushor & Clandinin, 2009, p. 291)

Through narrative inquiry, I established a closer relationship with the teachers. I was able to learn how they relate their personal histories to their CRP beliefs and practices. Chase (2008) writes that "Narrative is retrospective meaning making – the shaping or ordering of past experience. Narrative is a way of understanding one's own and others' actions… and of connecting and seeing the consequences of actions and events over time" (p. 64). Through narrative inquiry these *pláticas* became an opportunity for the participants to reflect and better analyze their CRP beliefs and practices.

Chase (2008) stated that participants can adjust their narratives based on the

audience. I believe that my positionality influenced participants' narratives. Although narrative inquiry plays an important role in research, Clandinin and Connelly clarify that in the educational field, education "is at the core of our enterprise and not merely the telling of stories" (in Pushor & Clandinin, 2009, p. 291). Pushor and Clandinin (2009) suggest that "these ideas of story living and telling, retelling and reliving are central feature[s]" to an understanding of narrative inquiry (p. 292). Narrative inquiry has been criticized because just having participants share their life stories does not provide reciprocity and does not allow room for change. As a critical scholar, my ultimate goal was to create change, at least in my participants. *Pláticas* with a narrative inquiry focus, along with the other elements in the CC CAR process, provided reciprocity and allowed for change. For this reason, we focused on using what we learned through narrative inquiry for transforming teaching practices in their classrooms. Although a number of scholars have questioned the marriage of narrative inquiry and action research, researchers like Pushor and Clandinin (2009) respond to this critique by showing how the combination of narrative inquiry and action research is possible and how this actually can allow for change.

Some of the individual *pláticas* in this work were built on 'self-study,' which has had a growing presence in teacher education, especially in the 1990s. Self-study "use[s] life history and personal narratives of individual growth around teaching strategies or philosophical orientations, but in some instances engage[s] directly with political issues, such as the social relations of race, class, and gender" (Noffke, 2009, p. 11). This self-study style delves into personal and professional belief systems using a narrative inquiry approach within *pláticas*.

Individual pláticas: Individual introductory pláticas (September to December 2012). These *pláticas* took place in teachers' classrooms, and served as an introduction to their stated CRP beliefs and practices based on a questionnaire centered around five themes: background questions, academic achievement, cultural competence, sociopolitical consciousness, and language education (See Appendix A). I used Appendix A as a guide; I did not follow it item by item. While talking about their instructional beliefs, I asked teachers' about their CRP practices. When I noticed that some teachers needed help understanding CRP, I did an overview of CRP with those teachers in order for us to be on the same page with terms and concepts. With one of the teachers, I initiated a short overview of some of the instructional topics that had to be covered with her students during the school year in order to learn how she was thinking of integrating CRP into the curriculum. In this individual introductory *plática*, I handed teachers a KWL[8] chart on CRP and encouraged them to fill out the first two columns (See Appendix B). For most teachers, the last column was filled out in the last group *plática*. The KWL chart and the individual introductory *plática* were intended to learn about teachers' general beliefs regarding CRP and how they connected those beliefs to different macrostructures. Because I used a critical sociocultural theoretical framework, I implicitly searched for the influence of macrostructures during the *pláticas*. This helped me touch on the third research question—how their beliefs and practices interrelated.

Individual pláticas: Follow-up pláticas (December 2012-June 2013). I held optional follow-up *pláticas* with teachers who requested help for their classroom

[8] This chart has three columns and is widely used by teachers. The first column is for "K," in which the subject writes what s/he already knows; the column in the middle is for "W," in which the subject writes what s/he wants to learn; the last column is for "L," in which the subject eventually writes what s/he learned.

observations and/or to present their culturally relevant work at the group *plática*. They decided the number of follow-up *pláticas* they wanted to have with me. At these *pláticas*, we worked together to prepare a CRP lesson. Sometimes we drew on a rubric I handed out to all the DL teachers on CRP (See Appendix C), and we brainstormed how CRP tenets could be incorporated into their lessons. I held a total of eight follow-up *pláticas*, two with Ms. Nikolaidis, three with Ms. Taylor, one with Ms. Mack, one with Ms. Montes, and one with Ms. Cox.

Individual pláticas: Follow-up pláticas – *Narrative inquiry* (December 2012-June 2013). I conducted follow-up *pláticas* with a narrative inquiry approach with the 2 teachers, Ms. Lee and Ms. Bell (who were working on their National Board Certification and agreed to participate in additional *pláticas* with me classroom observations). In these meetings, we discussed their CRP beliefs and practices and any obstacles they were encountering to the implementation of CRP. I held these *pláticas* with these 2 teachers in order to support them in the CC CAR process and for me to obtain richer and more in-depth data for the research findings.

Group pláticas (September 2012-May 2013). There were a total of eight group *pláticas* held on a monthly basis from September 2012 to May 2013 with the exception of December. Group *pláticas* were the main work of the CC CAR. While the goal of the group *pláticas* was to develop more culturally relevant beliefs and practices in participating teachers, the first group *pláticas* served as an introduction to the CC CAR work and the last group *plática* served as a self-reflection of everybody's own work and an evaluation of our combined work. Following is a brief overview of what took place during the eight group *pláticas*.

Group plática 1 (September 21, 2012). In this *plática*, I officially introduced my research plan to the DL teachers. I also explained the rationale for this study, its research purposes, and my intent to be a co-learner with them in this research process. I presented on the importance and benefits of bilingualism and biliteracy, biculturalism, and the development of sociopolitical consciousness. I told them how biculturalism and the development of students' sociopolitical consciousness are usually overlooked in DL programs and literature. These two components were the center of our CC CAR effort. In this *plática*, I paid special attention to their beliefs, which were sometimes present in the questions or comments that teachers made. I introduced the CC CAR process and the ways in which I planned to collect and record data for the study. I passed out a handout for teachers to have a general understanding of the CC CAR phases based on Kurt Lewin's action research phases (see Figure 2). I talked about the assignments that this work entailed, such as keeping a journal, *pláticas*, and classroom observations, and how this work was going to be reciprocal, transparent, and ethical (which I discuss later in this chapter). I also introduced the Institutional Review Board (IRB) written consent forms, handed them out to everyone, and told them I would pick them up the next time I saw them.

Group pláticas 2-7 (October 2012-April 2013). In these *pláticas*, DL teachers engaged in the CC CAR process with the Kurt Lewin's action research phases illustrated in Figure 2. These *pláticas* provided a co-learning and co-researching space to make teaching more culturally relevant. This explicit goal helped to redirect the group to self-reflection and toward sustainability of the CC CAR process beyond this study. When they asked me for help, I redirected them through reflexive questions that guided them

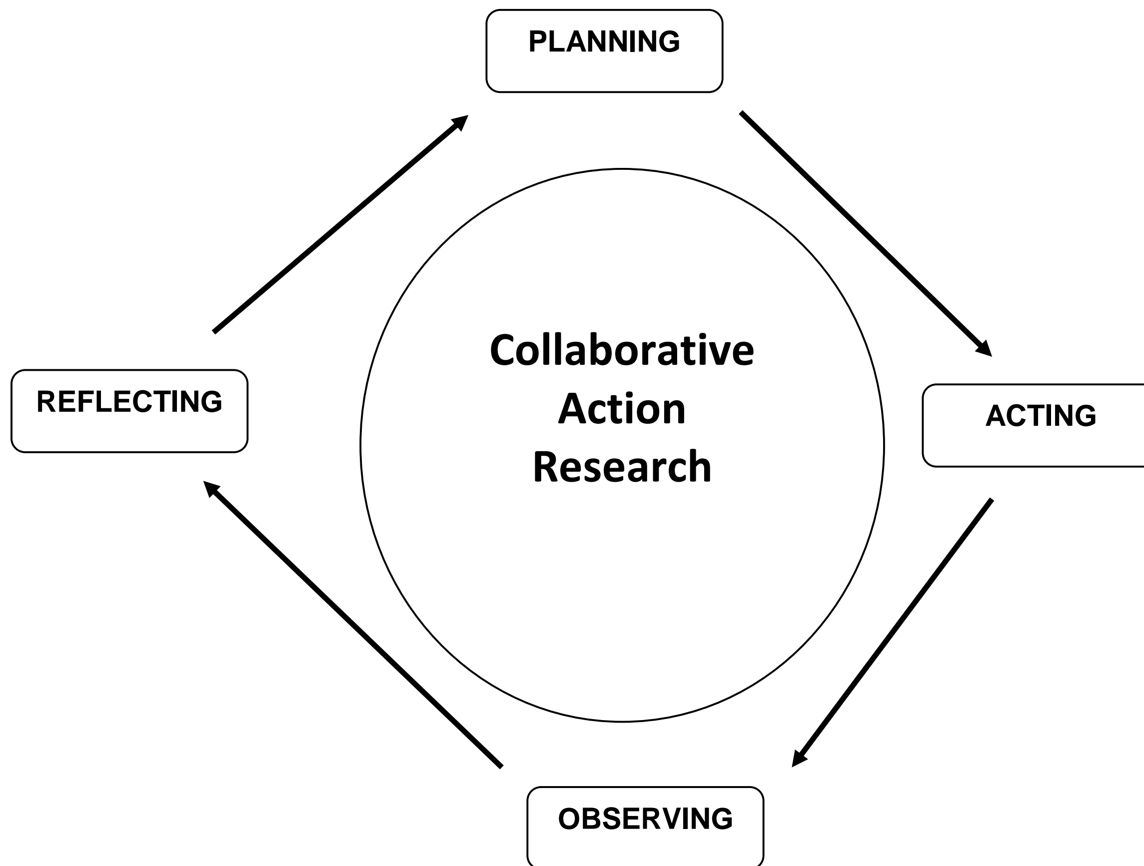

Figure 2. Model of Action Research Cycle

Handout to teachers in the first group *plática*, 09-21-12 (Modified from Professional learning and leadership development directorate: Action research in education guidelines, by the New South Wales Department of Education and Training (2010), p. 3).

toward next steps. The purpose was to help them become more self-critical and gain autonomy and ownership of this process. During the subsequent *pláticas*, participants signed up to be either "chairperson" in charge of preparing the meeting agenda and moderating the meeting or "presenter" in charge of giving an account of some of their instructional practices (See Appendix D for Group Plática Role Assignment Sign-up Sheet). Sometimes, for these presentations the presenter supported her presentation about culturally relevant practices through video excerpts. I mentioned to the teachers that it was beneficial for the presenter to receive feedback from others in the group in order to collaboratively improve teaching practices in a more culturally relevant way. Noffke (2009) suggests that the work of Whitehead and McNiff, who focus on personal beliefs, includes teachers' voices, and the importance of "individual accountability, in the form of 'giving an account' of one's practice… along with being 'accountable' (in that same sense) to others" (p. 15). In these *pláticas*, I situated myself as a learner and collaborator in the action research process. Teachers could freely express their ideas and make suggestions. While teachers were participating, I was alert at all times to all their comments and questions that revealed CRP beliefs as I also identified micro- and macrostructures mentioned. I also listened to their stated teaching practices that I had not observed as part of my classroom observations.

Group plática 8 – Teacher self-reflection (May 2013). This *plática* focused on a final self-reflection of the movement of their CRP beliefs and practices throughout the school year and of the school year's CC CAR process to increase awareness. For this, I brought up the KWL chart and asked teachers to fill out the last column. In this *plática* teachers filled out an evaluation about the CC CAR work, my role as the facilitator, and

their journey through their CRP work. They also completed a questionnaire with the topics of the rubric based on their teaching practices. I discuss more about these documents further in this chapter.

Classroom observations (August 2012-May 2013). I observed a total of 61 lesson plans. One classroom observation of a lesson was made every 3 months per participant. Participants chose the day, time, and the subject area of their preference. Participants who taught in Spanish and English also chose the language they wanted for the classroom observations. In some cases, I was able to serve as a participant observer in spontaneous ways assisting the teacher, such as reading with students and testing their reading level. Classroom observations for Ms. Lee and Ms. Bell, who were going through the National Board Certification, were similar to the observations done for the rest of the teachers. Ms. Lee and Ms. Bell's additional quarterly classroom observations exceeded the observation requests for the other 6 participating teachers. These additional classroom observations supported their preparation for their National Board certification and allowed me additional depth into their practices. I conducted 23 classroom observations on Ms. Lee and 19 classroom observations on Ms. Bell.

All the classroom observations were video recorded. Some observations were audio recorded too in case the video recording failed. Some teachers chose to watch their classroom observations looking for ways to improve their CRP teaching practices. Video recordings also helped me in the analysis because videotaping included visual captions, such as scenarios, content on the whiteboard/smart board, and teachers' facial expressions, gestures, body language, and movements. I gave the teachers audio/video recordings of the observed lessons. Then, some of the teachers volunteered to take an

excerpt to the group *plática* for collaborative work when it was their turn to present. Thus, teachers received feedback and improved CRP in different content areas.

Collection of documents (August 2012-May 2013). I collected three types of documents: 1) classroom and school documents with a CRP focus, 2) activities related to the collaborative action research, and 3) emails and other electronic communications with the teachers. The classroom and school documents were diverse including YouTube videos, Power Points, planning documents, book titles, hands-on materials, worksheets, students' work in class or at home as part of a class project, students' artwork, visual aids, pictures, songs, classroom decorations, artifacts, posters, and flags. Copies of these documents were made by taking pictures, videotaping, and/or taking field notes of their contents. I also collected school newsletters by the *Adelante* partnership to learn more about the school and any news that could inform me of teachers' work or participation in culturally relevant activities.

I also collected assignments that were part of the CC CAR work, such as field notes after *pláticas* that were not audio recorded, and teacher assignments, such as rubrics, a rubric questionnaire, a KWL chart, and a final evaluation document. In this study, some teachers filled out a rubric based on one of my classroom observations (see Appendix C). Based on Ladson-Billings' (1995a) work, this rubric had four topics, students' cultures, sociopolitical consciousness, linguistic elements, and classroom strategies for academic achievement. Although the objectives of our CC CAR work were cultural competence and sociopolitical consciousness, I thought that the linguistic element was necessary when working with English learners, especially in a DL program. Additionally, although I did not focus on classroom strategies, I wanted to give teachers a

general overview of CRP for their future teaching practices after our CC CAR work concluded. In order to maximize students' reflective processes, this rubric had four parts that focused on how they incorporated CRP strategies in their lesson planning, what worked, barriers and challenges, and what they could have done differently. During our CC CAR process, this rubric was especially intended to be used for my classroom observations. Also, as I mentioned earlier, in the last group *plática*, teachers completed a rubric questionnaire. This document was a questionnaire based on classroom observations that I had observed and that included the four topics of the rubric that I previously stated in this paragraph (See Appendix E). As I mentioned earlier, one of the assignments was a KWL chart. I asked them to complete this KWL chart in order to learn what they already knew, what they wanted to learn, and what they actually learned about CRP. Ms. Lee and Ms. Bell emailed me a copy of their KWL during the school year, while some of the other teachers completed it during the last group *plática*. Appendix B is an example of 1 of the participants' KWL chart. Another document included a final evaluation; some teachers filled out the final evaluation document (see Appendix F). Some of them did it during the last group *plática* and others gave it to me via email or through a third person after the last group *plática*. Finally, documents related to electronic communication were collected comprising 143 email communications and two Facebook communications between myself and the teachers. The analysis of these documents helped me reflect on how the CC CAR process was reconstructed throughout the school year based on different circumstances and teachers' friendly resistance.

Data Analysis

Upon the termination of my data collection, first step I took in sorting through the sea of data was to focus on the research questions. In the next paragraphs I show how I conducted part of my data analysis process answering to each one of the research questions. After I focused on the research questions, I wrote an outline of how I envisioned my chapter findings. Then, I went through the different sets of data focusing on the data that were relevant to my research questions. Although this was my plan, in the first stages of coding I sometimes was, admittedly, a little ambitious and coded more than I needed. After a while I focused on what was actually going to help me write the dissertation.

Employing a critical sociocultural theory, the data were analyzed through reflexivity and influenced by a coding method and thematic approach for the analysis of the data in this study (Auerbach & Silverstein, 2003; Saldaña, 2009). I understand the process of coding as "a method that enables you to organize and group similarly coded data into categories or 'families' because they share some characteristic – the beginning of a pattern" (Saldaña, 2009, p. 8). My coding approach was influenced by Saldaña's (2009) work of what he calls a streamlined codes-to-theory model for qualitative inquiry. This work starts with codes, which refers to "a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldaña, 2009, p. 3), then it moves to a category, themes/concepts, and finishes with a theory. I did this by not only labeling data, but also linking them. Richards and Morse write that coding "leads you from the data to the idea, and from the idea to all the data pertaining to that idea" (in Saldaña, 2009, p. 8). I

followed this coding approach when I adopted a combination of a priori and emergent coding approaches.

I will introduce how I analyzed part of the data corresponding to each one of the research questions. To respond to the first research question – *How does a CAR process get conceptualized, implemented, and refined collectively over time by DL teachers and the researcher as they explore and develop their culturally relevant beliefs and practices?* – I wanted to have a clear understanding about the CC CAR process over time and to answer to this research question I analyzed data from the 2011-2012 school year, which is the school year before this study started and when I was involved at the school thanks to the *Adelante* partnership. This analysis encompassed mostly my email correspondence with the participants of this study and the administration. I continued this analysis with digital communication during the 2012-2013 school year, which is when my study took place. This analysis includes 176 written correspondence that I received and sent to participants of the study and the administration, including email messages, a Facebook message, and a text message I received.

In addition to emails, some of the significant codes that informed my work were related to teachers' work/participation during the CC CAR process related to the CC CAR activities in writing, such as the final evaluation in the last group *plática*. I also exercised reflexivity to retell the CC CAR process, the nature of our activities and whether they served for the planning, acting, observing, or reflecting phases of our action research work, and how the CC CAR journey changed over time. Through reflexivity and supported by the analytical process of the emails and CC CAR activities, I paid particular attention to the process of submission for teacher activities, such as dates of

when we agreed upon the completion of activities, when they were submitted, and who completed them. This analytical work helped me be more aware of challenges and changes in the CC CAR process over time. Also, this coding process, along with reflexivity of the CC CAR process, served as the foundation of the friendly resistance theory.

The second research question was: *What are the DL teacher beliefs about CRP and its implementation over time in a two-way Spanish-English DL setting during a CAR effort?* The fourth research question was: *How do DL teachers' culturally relevant beliefs and practices relate to each other in such a setting?* These two questions are addressed in Chapter Five. I coded the transcripts of all the individual *pláticas* that I had with teachers. My first approach to the data was a first analysis in which I coded teachers' beliefs about the CRP tenets of cultural competence and sociopolitical consciousness. The topic of barriers for the implementation of CRP emerged. I found it meaningful, especially because it spoke to the practices teachers implemented as part of our CC CAR process, which relates to how teacher beliefs and practices relate to each other (the fourth research question of this study). Therefore, I ran a second analysis to make sure that I was including all teachers' stated barriers. I coded all the individual *pláticas* through a combination of a priori and inductive thematic approaches when I looked at teachers' beliefs, such as fears, concerns, challenges, and beliefs related to the CRP tenets of cultural competence and sociopolitical consciousness.

In the case of a priori coding approach, I already had some categories from my first round of analysis. Others, I included because I remembered that there were beliefs that were repetitive across teachers, such as lack of time. For example, 1 of the teachers

mentioned that in DL education, working with the co-teacher in the grade level of the DL program is necessary, but also time consuming. These types of discourses were coded and grouped under the category "lack of time." An example with an emergent approach was the theme of lack of knowledge. Although I was aware that they were learning about CRP, I did not start my coding process with that topic prior to data coding. When I read from the transcripts teachers talking about lack of familiarity with students' cultures or how to make cultural connections, those types of discourses were grouped in different categories and gave place to the theme lack of teachers' knowledge. This coding process allowed me to identify underlying patterns, themes and understanding the relationships between themes to build a more nuanced narrative of the research process and DL teachers' CRP beliefs and practices.

As I explained, I followed a priori and emergent coding approaches. When I ran this thematic analysis approach (Saldaña, 2009), I already had some categories that were part of my first analysis. However, there were new categories that emerged that I had not taken into account. There was a variety of barriers that teachers expressed in the *pláticas*. After I categorized them in groups, there was a total of nine themes with one to eight categories for each theme. There were four themes that were the most common in this thematic approach regarding teachers' *pláticas*. These were themes based on their beliefs related to lack of time, lack of materials, lack of knowledge, and inadequacy of social justice for young students. In each one of these themes, there were at least 5 out of the 8 teachers who made reference to these themes in their discourses. I discuss these themes in more detail in Chapter Five.

The third research question – *How do the culturally relevant practices of teachers*

in a two-way Spanish-English DL setting change over time during a CAR effort? – is addressed in Chapter Five. I followed a combination of priori and inductive coding approaches when I watched the classroom videos based on the CRP tenets of cultural competence and sociopolitical consciousness. In the first level of this analysis, I followed a priori coding approach with predetermined categories related to the CRP tenets of cultural competence and sociopolitical consciousness, such as students' local communities, students' heritage countries, racism, and classism, which are elements that we discussed during the CC CAR process. I also included categories related to language and academic achievement in case I wanted to include those in my study; however, for the purposes of this study, I exclusively focused on cultural competence and sociopolitical consciousness. When I watched the classroom observations, I transcribed and analyzed selected video excerpts that related to my research topic. An example of an inductive coding approach is when I analyzed codes related to categories of cultural competence and sociopolitical consciousness that I did not take into account before, such as teachers' personal cultural elements and environmentalism. Once I coded and categorized teachers' classroom observations, I proceeded to a second level of analysis of participants' teaching practices. In this analytical process, I organized teaching practices based on the Banks' multicultural modes, which I introduced in Chapter Two and I further discuss related to my data in Chapter Five.

Rigor and Ethical Considerations in the Study

Rigor Considerations in the Study

In this section, I discuss how I maintained the rigor of my study by following some of Lincoln and Guba's (1985) techniques for meeting credibility, such as prolonged

engagement, persistent observation, and referential adequacy. Then, I engage in a discussion about the three "Rs": reciprocity, reflexivity, and representation (Guba & Lincoln, 2005).

Prolonged engagement refers to "the investment of sufficient time to achieve certain purposes: learning the 'culture,' testing for misinformation introduced by distortions either of the self or of the respondents, and building trust" (Lincoln & Guba, 1985, p. 301). In my study, the prolonged engagement started the year before the participants and I engaged in the collaborative action research project. This was possible thanks to the *Adelante* partnership, which I already talked about in this chapter. Also, I worked to maintain trust with the participants. I was able to maintain contact with some of the participants after the collaborative action research (CAR) project concluded, such like when I presented at two conferences with different teachers. Lincoln and Guba (1985) emphasize that trust is not about being "a 'nice guy' to whom respondents will instinctively confide their innermost secrets" (p. 303). They argue that trust is a building process that takes time, is fragile and must be transparent, honors the participants at all times, and is free of hidden agendas. In this study, I spent time with the teachers in school activities. For example, at the professional development meetings before CC CAR started, I listened to and validated their concerns regarding the DL program. I also engaged in activities outside school throughout the study to build trust. For example, a couple of teachers invited me to go to an opera in Spanish that I attended with my oldest daughter.

The next technique is persistent observation. While prolonged engagement offers a scope, Lincoln and Guba (1985) point out that persistent observation provides depth

and focuses on elements of detail. I was able to visit teachers' classrooms and observe 61 lessons. My research with the teachers who hosted a higher number of classroom observations was helpful to achieve persistent observation as well. I was able to observe 19 lessons of 1 of these teachers and 23 lessons of the other teacher. Third, I checked preliminary findings and interpretations against archived 'raw data' through referential adequacy. Referential adequacy is an activity designed to compare recorded data with previous observations. I was able to compare data throughout the school year. Also, I was able to compare new data with my observations based on the year before I started the CC CAR study.

I also engaged in reciprocity and reflexivity (Guba & Lincoln, 2005). In this chapter, I already discussed how I provided reciprocity. This element took place before I started the CC CAR process, such as when I served as a professional development facilitator or when I volunteered to assist teachers in some of the *Adelante* field trips. I also worked to foster reciprocity during the school year of the CC CAR study. I will further the discussion of reciprocity by providing examples of how I engaged in reciprocal relationships in the next chapter. These efforts were designed to disrupt hierarchical relationships in this research and offer an exchange for their time and trust in me. I was able to develop reflexivity throughout the data collection process by reflecting on teachers' beliefs and practices and discussing my interpretations of the data with third persons like different professors. This reflexivity increased when the data collection was over and when I started the analytical stage of the study.

Ethical Considerations in the Study

Some ethical considerations in this CC CAR study were reciprocity, approvals from the IRB and school district, and Wells' (2009) considerations for CAR studies with teachers. As I mentioned in the previous section, reciprocity is an essential component of this study and was aimed to benefit participants in the study. While reciprocity gives rigor to research, it is also an ethical consideration that must be taken into account when working with human subjects. Pillow (2003) argues that *reciprocity* implies "equalizing the research relationship – doing research 'with;' instead of 'on'" (p. 179). In this study, this is reflected in the collaborative approach of the research. Reciprocity is also an essential characteristic of the *Adelante* partnership for its sustainability, which plans and works to benefit all partners – university, school, and community (Alemán et al., 2013). My study was approved by the University of Utah and the Salt Lake School District IRBs. The IRB process included consent forms for all the participants. All the participants and school personnel I make reference to in this study have been protected with pseudonyms. The consent form specified that participants could leave the project at any time without negative consequences. Also, all audio and video recordings, and documents such as field notes, transcriptions, and translations were kept in a locked location that ensured privacy and confidentiality of information.

I join authors like Gordon Wells (2009) who have questioned if IRB is enough to be authentically ethical. If one of the goals is to improve education, then the participants should benefit from their participation in this study, at least, get to know the conclusions of the researchers as well as to have a voice in the research conclusion (Wells, 2009). Transparency is one of the ethical elements in this study. To increase transparency, I laid

out the complete process before and during the first group *plática* and co-presented the culmination of our collaborative work with a couple of the participating teachers at different national research conferences (Pine, 2009; Wells, 2009). I presented with teachers at the National Association for Bilingual Education (NABE) in February 2014 and at the National Association for Chicana and Chicano Studies (NACCS) in April 2014. These were examples in which I was able to make my work more ethical and continue relationships of trust with the participants in this collaborative work. With this, I also fostered ownership and motivation among the teachers.

CHAPTER FOUR

LOOKING INTO THE COLLABORATIVE ACTION RESEARCH PROCESS

Collaborative action research (CAR) is a classic approach to studies in which university representatives and classroom teachers work together seeking solutions to educational problems through critical dialogue (Pine, 2009). With the CAR approach in my study, I am exclusively making reference to the collaborative work I engaged with teachers during the 2012-2013 school year in which I conducted my dissertation fieldwork. This chapter responds to the first research question of my study: *How does a CAR process get conceptualized, implemented, and refined collectively over time by dual language (DL) teachers and the researcher as they explore and develop their culturally relevant beliefs and practices?* While I focused on this research question and the other three research questions I introduced in Chapter One, during the Cultural Connectors[9] collaborative action research (CC CAR) process, the teachers and I negotiated our collaborative work with a different research question in mind: *How can I/we implement CRP in my/our DL classrooms?* The work towards responding this question was the driving force that moved the CC CAR work in different directions throughout our collaborative work.

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[9] I asked teachers to choose the name of our CAR group and they decided to call it Cultural Connectors.

In this chapter, I examine the different methods we used in our CC CAR. I report methodological findings that provide insights into how to engage in a CAR process with teachers. First, drawing on the CAR phases of planning, acting, observing, and reflecting, I show how the CC CAR activities aligned to these phases. I also demonstrate the dynamics of the CC CAR process was fluid, nonlinear and had overlapping phases, which made a messy process. Second, I discuss the CC CAR process over time, concentrating on challenges and tensions, as well as changes that had to constantly be negotiated with the participants as part of our collaborative work. Third, I share the journey of a teacher and her participation in the four phases of the CC CAR process. I discuss her participation in our collaborative work, as well as her motivations, which influenced the collaborative process. Lastly, I provide findings about the importance of the flexibility in the structural organization of CC CAR based on the needs and goals of the participants.

The theoretical tools I use to analyze the CC CAR process are based Persell's (1977) model of school and society in which she makes reference to macro- and microstructures. I view our CC CAR methods as processes and interactions within the institutions, which refer to the interpersonal microstructural level of Persell's model of school and society (Sadovnnik, 2011). I view our CC CAR as an institutionalized macrostructure that served as a type of professional development within a school. I also take into account other macrostructures that influenced teachers' work as well as their own microstructures at the intrapsychic level (Persell, 1977), which influenced the CC CAR process over time. While I recognize teachers were engaged in a variety of discourse communities that influenced our CC CAR process, I mainly focus on the

discourse community we created with a focus on culturally relevant pedagogy (CRP) in the dual language (DL) program at their school. In this chapter, I show teachers' agency and power (Moje & Lewis, 2007), as well as what I call teacher friendly resistance[10] (See Chapters One and Two) as a result of teachers' agency. Agency and the exercise of friendly resistance were two elements present in teachers' professions that in this study served to adjust the CC CAR process throughout the school year based on teachers' needs and goals. In my study, teachers' friendly resistance had two main foci, resistance to CRP and resistance to the CC CAR process. While in Chapter Five I focus on friendly resistance to CRP beliefs and practices, in this chapter I analyze the CC CAR process drawing on friendly resistance. Through this type of resistance, teachers were able to change and reconstruct the CC CAR to make it more meaningful to them. In my study, I found two main factors, teacher goals and needs. I discuss these two elements in this chapter and acknowledge that in some situations they contributed to friendly resistance.

I found that friendly resistance is a natural element due to changing needs and goals of teachers throughout the CC CAR process. In my study, flexibility became an important element. Although this study could have been taken to deeper democratic level, the CC CAR work took democratic forms based on different teachers' needs and goals. Ira Shor argues that, according to Dewey, democracy "is a process of open communication and mutual governance in a community of shared power, where all members have a chance to express ideas, to frame purposes, and to act on intentions. Unilateral power destroys democracy… limiting the experience of others" (Shor, 1992, p. 136). In a CAR process, democratization requires a dialogical relationship between all

[10] Friendly resistance is a genteel and internal opposition to fully participate in teacher collaborative work due to any reasons.

individuals who are part of the CAR work, including the facilitator.

Overview of the Phases of the CC CAR Process

"Action research is a recursive process" (Pine, 2009, p. 72). Kurt Lewin, father of action research, left us the legacy of the idea of the action research spiral, which shows the recursive nature of the phases of action research: planning, acting, observing, and reflecting. Carr and Kemmis (1986, p. 186) represented this idea through a diagram in which I build the CC CAR phases that happened throughout my study (See Figure 3). However, the "spiral" term in action research spiral can give to a false impression that action research is linear and developmental. Hingley and Mazey (2004) modified Carr and Kemmis' diagram of action research capturing the false idea of the four action research phases as a developmental process. In a discussion about research based staff development, Hingley and Mazey point to their figure and write, "These steps are repeated in sequence as work progresses, creating an upward spiral of improving practice" (p. 13). Hingley and Mazey's argument regarding the action research spiral is problematic. The steep line of their figure showing improvement is artificial. In this section and in my study, I demystify the idea that action research steps are repeated in sequence and that it creates improving practice. Figure 3 shows that CAR projects like mine can overlap the CAR phases, the phases are not necessarily in a sequential order. They are fluid and can be messy.

While scholars like Pine (2009) have made reference to her figure to stress the recursive nature of action research, this can mislead the reader to a positivist approach to action research. In a later work, Pine (2010) introduces Hingley and Mazey's (2004) figure again to show the recursive process and writes, "action research is change

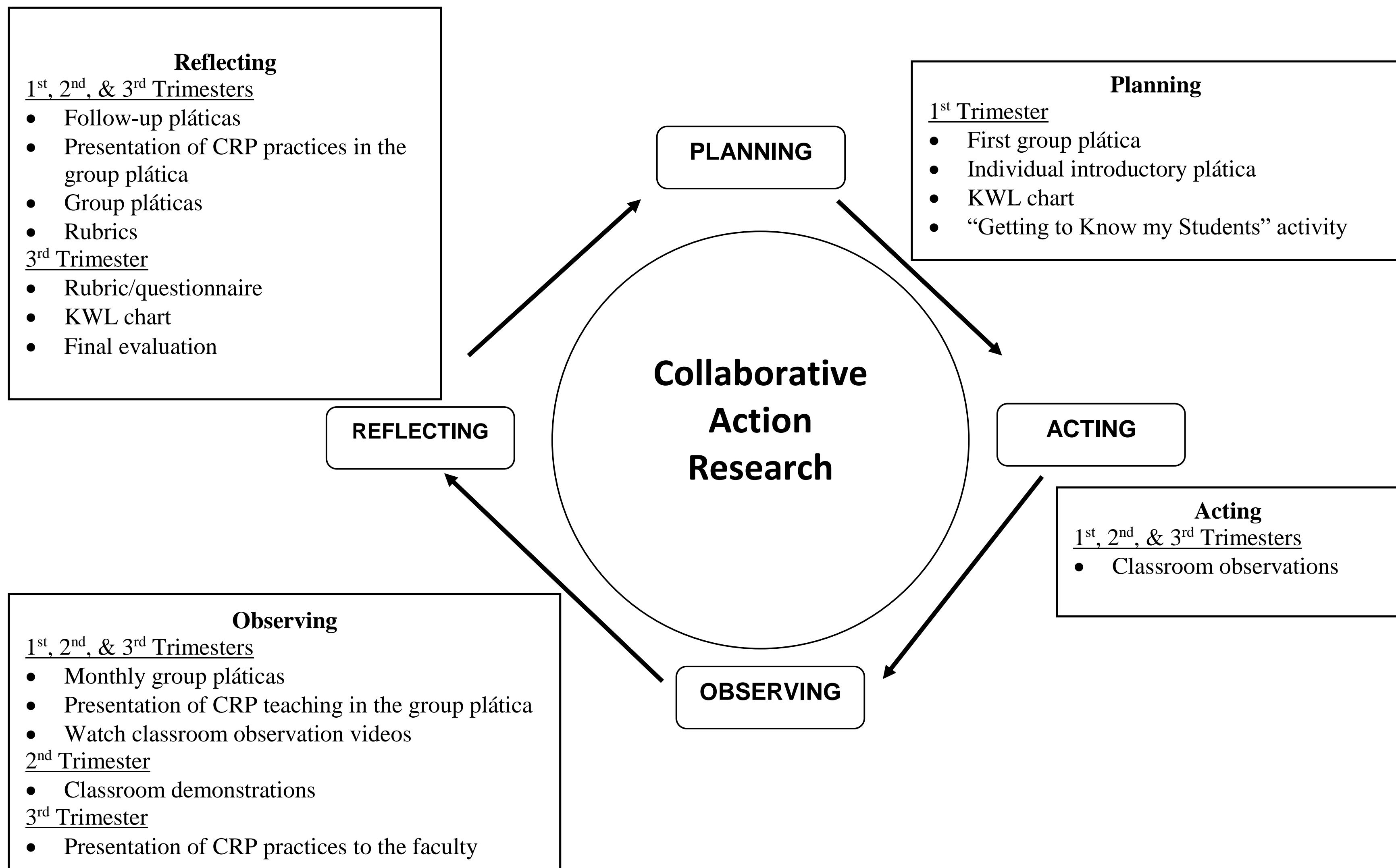


Figure 3. "Cultural Connectors" Collaborative Action Research Over Time. (Modified from Carr and Kemmis, 1986)

research, a nonlinear recursive cyclical process of study designed to achieve concrete change in a specific situation, context, or work setting to improve teaching/learning" (p. 3). Although action research seeks change and improvement, action research is nonlinear. I argue that a fixed linear approach can restrict democratic practices in CAR, as well as teachers' agency and power.

The main focus of this section is the CC CAR phases, and there are three main purposes related to that focus, which I discuss in the next paragraphs. First, a primary purpose is to give a general overview to the reader of how the CC CAR activities addressed the four phases of Lewin's action research spiral. Second, I show that our CC CAR consisted of nonlinear, fluid, phases overlapped, and the process was messy. Indeed, the completion of the first phase was not a requirement for accessing the activities in the second phase. Third, this section serves to set the foundation for the next section in which I discuss and analyze challenges I found and how a few of the CC CAR activities representative of our collaborative work changed throughout the research process.

The Planning Phase

The planning phase served to prepare for the implementation of CRP, which was the main focus of our CC CAR. The planning phase included four activities: the first group *plática*[11] (informal conversation), the individual introductory *plática*, the KWL

[11] I conceptualized *pláticas* as a methodological approach that, as a Latina/o cultural element, is based on informal conversations in which the researcher is vulnerable too in the process and fosters reciprocity of data (De la Torre, 2008; Godinez, 2006; Guajardo & Guajardo, 2008).

activity[12] chart, and the "Getting to Know my Students" activity. These activities were conducted during the first trimester of the school year. However, as Figure 3 shows, there were other activities corresponding to other phases in the CC CAR process during the first trimester, such as classroom observations, follow-up *pláticas*, and group *pláticas*.

How did the CC CAR activities of the planning phase align to this phase? During the first group *plática* we went through different CC CAR activities for the school year. While this *plática* was focused on planning the CC CAR process, the rest of the group *pláticas* throughout the school year served for reflective purposes, which I discuss later in this section. The individual introductory *pláticas* had a planning focus because it helped adjust the CC CAR process. For example, I took into account their CRP understanding and offered additional activities, such as follow-up *pláticas* and classroom demonstrations. In the individual introductory *pláticas*, I talked about the KWL chart. This was another activity in the planning phase. This activity was not completed by most of the teachers until our last group *plática*. Lastly, I believe the "Getting to Know my Students" activity was crucial because the consideration of student demographics is a necessary first step for teachers' planning their CRP teaching practices. All these changes contributed to a fluid process in our CC CAR work.

The Acting Phase

The acting phase included a main activity: classroom observations of the teachers by me, as the facilitator. In these classroom observations teachers were challenged to

[12] This chart has three columns and is widely used by teachers. The first column is for "K," in which the subject writes what s/he already knows; the column in the middle is for "W," in which the subject writes what s/he wants to learn; the last column is for "L," in which the subject eventually writes what s/he learned.

enact CRP, which is the reason why this activity was part of the acting phase. As Figure 3 shows, these classroom observations occurred throughout the school year, not always following a sequential trajectory in the CC CAR work. This made the CC CAR process fluid. Teachers did not always progressively implement CRP. For example, Ms. Lee and Ms. Bell, who were working on their National Board certification, implemented CRP lessons, but at times, they focused on some lessons for the National Board certification that were not necessarily culturally relevant. These lessons were still part of our CC CAR work. Other teachers experienced similar cases with the implementation of CRP. This shows that our work was nonlinear and had ebbs and flows. This CAR phase set (the acting phase) the ground for future activities related to the phases of observation and reflection, such as teachers' presentations of their CRP practices in the group *plática* and in the the presentation to the rest of the school faculty.

The Observing Phase

The observing phase served for learning about CRP through discourses as well as teaching practices. Figure 3 shows a fluid process in which the activities of the observing phase were present throughout the three trimesters of the school year. This shows how phases overlapped with each other. Figure 3 also shows there were five different activities in the observing phase: watching classroom observation videos, participation in the monthly group *pláticas*, presentation of CRP teaching in the group *plática*, presentation of CRP practices to the faculty, and classroom demonstrations.

In the activity in which they watched the recordings of their own classroom observations, teachers were able to observe themselves enacting or not enacting CRP. In their participation and presentations in the group *pláticas* and their presentation of their

CRP practices to the rest of the faculty, teachers were able to observe and learn from their colleagues and their insights. In the classroom demonstrations, they were able to observe my CRP teaching and participate in the CRP discourses during the group *pláticas.*

The Reflecting Phase

The reflecting phase is essential in any CAR process, especially if teachers want to be reflective practitioners. This means that teachers will be able to identify and solve their own problems related to their teaching practices (Zeichner & Liston, 2014). This phase was designed to promote reflectivity of CRP beliefs and practices among teachers. Figure 3 illustrates that this phase encompassed the highest number of activities in the CC CAR process. Figure 3 also shows fluidity in the reflective activities. While some of these activities occurred in earlier phases of the CC CAR process, all the reflecting activities in Figure 3 occurred for reflective purposes, regardless of the order in which they took place in the school year based on the CAR phases. In order to show how the reflective CC CAR activities align with the reflecting phase, I classify the reflective activities into three categories based on whether they reflected on their own or with others. First, teachers were able to reflect individually when they completed certain activities, such as the rubrics, the rubric/questionnaire (Appendix E), the KWL chart (Appendix B), and the final evaluation form (Appendix F) with a focus on their beliefs and practices, and the performance of my work as the facilitator of our collaborative work. Second, the participants reflected with me in our follow-up *pláticas* with a focus on CRP. Third, they reflected collectively based on their participation and their colleagues' discussions in the group *pláticas*, as well as part of their preparation of their CRP practices in the group *pláticas*.

Observing these activities in the four phases of the CAR process contributed to my obtaining rich data. In this section, I discussed how the CC CAR activities aligned to the different CAR phases of the action research spiral – planning, acting, observing, and reflecting. I have also shown that despite having followed these phases, the sequence of the phases were not linear and overlapped throughout the school year.

The CC CAR Process Over Time

In this section, I discuss and analyze some of the main activities in the CC CAR process. These methods I discuss next are processes and interactions in the interpersonal microstructural level that occur within institutions (Sadovnik, 2011), or in this case, in the CC CAR as a type of professional development. The activities that the teachers and I engaged in changed from what I had originally planned. Figure 4 shows what I had planned. This plan was faced with challenges and changes that I discuss in this section. This shows fluidity, nonlinearity, and messiness throughout the CC CAR process. This section has a twofold focus. First, I highlight a few of the challenges I found throughout the school year based on the CC CAR activities. Second, I highlight changes in the collaborative work, including new activities. This shows that the implementation of the activities was fluid, nonlinear, and messy. I support the findings in the twofold focus with teachers' reflections related to the development of the activities. This section shows that teachers exercised their power and agency, including friendly resistance, and were able to adapt the CC CAR based on their needs and goals, which shows fluidity in this collaborative work.

Challenges and changes in CAR can be frustrating. However, they do not necessarily need to be perceived as failures in research. The beauty of working with

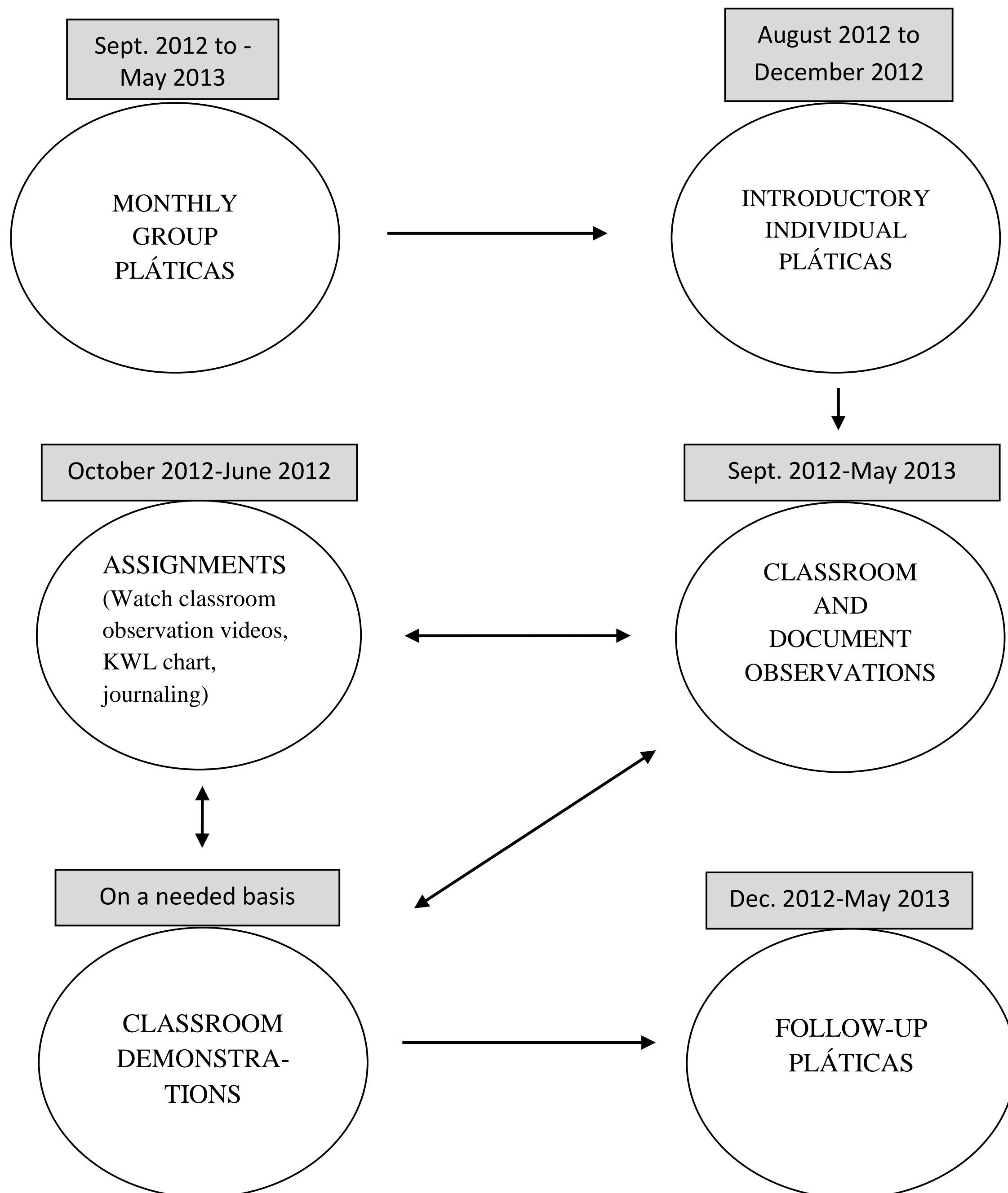


Figure 4. Original Sequential Plan of Methods for Data Collection and for the CAR Process.

human beings is that as researchers, we can listen and take into account their voice, whether it is expressed through friendly resistance or in different ways. Therefore, although I consider it necessary for a CAR researcher to have an original plan of research, she/he must be able and willing to negotiate and modify, with the teachers, the CAR process from the beginning and over time. I pose the following question: To what degree do we, as facilitators of CAR, accept there is teacher resistance in our studies? By showing challenges and changes in the CC CAR process, I intend to share valuable methodological findings to other researchers and professional development facilitators. Also, I want to clarify that although for purposes of this study I am looking at challenges and changes, teachers also supported and worked hard on many of the CC CAR activities. Also, I was able to benefit from an excellent relationship with the teachers and a wonderful time inside and outside school. However, for now a focus on how teachers supported the activities and a focus on my relationship with the teachers is out of the scope of my study.

I organize this section in a sequential order based on trimesters of the school year in which the CC CAR process took place. The first trimester goes from September to November. The second trimester goes from December to February. The third trimester goes from March to June. I support each section of the trimesters with a figure that shows my original plan before I started my collaborative work with the teachers versus how the CC CAR methods occurred. To begin, I focus on challenges related to activities throughout the school year, from the first to the third trimester. Then, I focus on trimesters that had special challenges in relationship to the activities, which are the first and the third trimesters. The reason why I do not have a section on the second trimester

is that there were no challenges or changes in specific activities that were unique to that period. All the challenges I found in the activities that happened in the second trimester also happened during the first and third trimesters.

First to Third Trimesters

<u>Challenges With the CC CAR Time Logistics</u>

I found two challenges with the CC CAR logistics. First, the limited time in the group *pláticas* was a challenge. Second, there was difficulty in the scheduling of individual *pláticas*, both individual introductory *pláticas* and follow-up *pláticas*, and classroom observations. I briefly talked about this challenge and how I solved it when I discussed the challenge of silence I experienced in the first trimester. For the purposes of this chapter, I only focus on the first challenge, the limited time factor in the group *pláticas*.

In the group *pláticas*, one of the main components was the teachers' presentations of their CRP practices. However, we did not always have enough time for other parts of the group plática. The biggest challenge I had in the group *pláticas* was time. The school administrator that was in our group *pláticas* scheduled them the fourth Wednesday of each month from 3 to 4 pm. These *pláticas* were combined with the regular monthly DL teacher meetings the teachers and this administrator held. This meeting, chaired by the administrator, was dedicated to issues related to the DL program, such as testing and district news. This meeting did not leave enough time for the group *plática,* usually from 20 to 40 minutes. We usually finished the group *pláticas* beyond 4 pm, sometimes without all the time we needed to discuss CRP or new CAR activities. Something I could have done is meet with Ms. Brown, the administrator, to see if she would have been

willing to share some of the information via email or in a different way, such as using some time after the weekly faculty meeting, in order to have more time for the CAR work. Ms. Brown always showed a lot of support to the CC CAR and her participation was very helpful. Also, I could have handled this issue as an agenda item of one of the group *pláticas* and see if teachers were willing to extend the meeting by at least 30 minutes to accommodate the CAR work. However, I was aware that during that school year, teachers had another school structure demanding time of them. They were having a greater number of meetings than in previous school years. Many of these meetings were in other areas of professional development.

What did teachers believe about the time factor in our group *pláticas*? Teachers expressed different opinions regarding the time invested for the group *pláticas* in the final evaluation form they completed in the final group *plática*. I discuss findings based on the final evaluation form in more detail later in this chapter. Two questions in the final evaluation form were focused on their opinions of how to improve my work and the Cultural Connectors professional development in general. Some of the responses were focused on time. Teachers responded differently. Two teachers felt we needed to spend more time in the group *pláticas*. For example, 1 teacher wrote, “Give us more time to relay to each other the experiences we had. It always seems like we never have enough time to hear everyone in the group.” Another teacher wrote, “Just more time to talk and talk with my colleagues and get their ideas.” In another part of the evaluation form this teacher also wrote, “It’s hard to have a lot of meetings but I know they are necessary.”

On the other hand, 2 teachers believed we should have spent less time in our group *pláticas*. One of them wrote, “I would like to have less meetings.” The other

teacher wrote, "Be more aware of our time. Sometimes our meetings were very long." Although these 2 teachers wished we would have had less time in our group *pláticas*, they wrote reflections that showed they grew as professionals and that they liked our group *pláticas*. Actually, 1 of these teachers wrote that this professional development helped her put theory into practice. The other teacher wrote regarding our work, "It made me aware of my strong points and my weak points. I believe this professional development made me a better teacher." In a different part of the evaluation form she also wrote, "I enjoyed every meeting. I learned a lot. I look forward to continue this PD [professional development] next year." Therefore, although some teachers felt we were spending too much time in our group *pláticas*, they still felt that they enjoyed and grew in the CC CAR process. Based on our time experience in the group *pláticas* and teachers' perspectives, the question remains, what is the most ideal time for the group *pláticas*? There is not a one right answer. The issue of limited time might be a lasting challenge. In each professional development setting and across teachers, their goals, needs, and social contexts will vary. This is a logistical issue that needs to be discussed and agreed upon with the teachers and school administrators. A democratic approach in structuring the time for the group *pláticas* is necessary in this type of CAR work.

Challenges of Completion of CAR Activities

Throughout the School Year

During the CC CAR process, there were challenges for the completion of four of the activities: Watching the classroom videos, use of video excerpts in the presentations in the group *pláticas*, doing reflective presentations, and journaling. These challenges and changes represent nonlinearity, fluidity, and messiness throughout the CC CAR

process. For the purposes of this chapter, I will focus on the challenges in the first of these activities, watching the videos of their teaching. Figures 5, 6, and 7 show that the only teachers that I know of who watched their classroom videos were Ms. Lee and Ms. Bell. Because only 2 teachers watched the videos, this activity is representative of teachers' friendly resistance that was present in the rest of the completion of the activities.

In the first group *plática*, as well as throughout the year, I talked about the importance of reflection with a focus on CRP. I mentioned that one of the activities to foster reflectivity was watching the recording of the classroom observations that I did. For this, I downloaded in teachers' classroom computer one copy of each one of the three classroom observations that I did per trimester. I followed the same procedure for the additional video recordings with Ms. Lee and Ms. Bell. With the exception of these 2 teachers, the only structure that was influencing teachers to watch the videos was the CC CAR professional development. I could not find other structures that supported this activity. Based on my conversations with some of the teachers, I noticed that they were not watching them. This presented a challenge in the CC CAR process. The purpose of this activity was for them to observe their own practices for future reflection, grow in CRP, strengthen our CRP discourse community, and become empowering agents of change within their classroom and the school. However, Ms. Lee and Ms. Bell were influenced by an additional macrostructure that other teachers did not have—National Board certification. These 2 teachers watched the videos. They told me this was necessary in order to select the video excerpts they needed for their National Board certification portfolio. Both teachers expressed to me at different times they

ORIGINAL PLAN (September to November)

- **Individual introductory pláticas**
- **Follow-up pláticas** (if needed and optional)
- **Classroom demonstrations** (if needed and optional)
- **Classroom observations**
- **Watch classroom observation videos**
- **KWL chart**
- **Journaling**
- **Group pláticas**
  - **Chair**
  - **Presenter**

SEPTEMBER

- **Individual introductory pláticas** (Ms. Lee, 09-26-12; Ms. Nikolaidis, 09-27-12)
- **Classroom observations** (Ms. Bell, 09-27-12)
- **Watched classroom observation video** (Ms. Bell)
- **Group plática 1** (09-21-12)

OCTOBER

- **Individual introductory pláticas** (Ms. Mack, 10-10-12; Ms. Bell, 10-11-12; Ms. Montes, 10-26-12; Ms. Cox 10-30-12 & 11-07-12)
- **Classroom observations** (Ms. Bell, 10-26-12; Ms. Lee, 10-16-12)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)
- **Group plática 2** (10-24-12)
  - **Chair:** Juan
  - **Presenter:** Ms. Lee

NOVEMBER

- **Individual introductory plática** (Ms. Taylor, 11-20-12)
- **Classroom observations** (Ms. Bell, 11-27-12; Ms. Cox, 11-06-12; Ms. Davies, 11-14-12; Ms. Mack, 11-27-12; Ms. Montes, 11-27-12; Ms. Nikolaidis, 11-13-12)
- **Watched classroom observation video** (Ms. Bell)
- **Group plática 3** (11-28-12)
  - **Chair:** Ms. Lee
  - **Presenter:** Ms. Bell
- **Follow-up plática** (Ms. Nikolaidis, 11-05-12)
- **KWL chart** (Ms. Bell)

Introduction of new assignments:

- ***Rubric***
- ***Getting to know my students***

Figure 5. First Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey.

ORIGINAL PLAN
(December to February)

- **Follow-up pláticas** (if needed and optional)
- **Classroom demonstrations** (if needed and optional)
- **Classroom observations**
- **Watch classroom observation videos**
- **Journaling**
- **Group pláticas**
  - **Chair**
  - **Presenter**

DECEMBER

- **Individual introductory plática** (Ms. Davies, 12-11-12)
- **Follow-up pláticas** (Ms. Bell, 12-03-12 & 12-13-12; Ms. Lee, 12-18-12)
- **Classroom observations** (Ms. Bell, 12-05-12, 12-07-12, 12-11-12, 12-12-12, 12-13-12, 12-20-12; Ms. Davies, 12-20-12; Ms. Lee, 12-11-12, 12-18-12; Ms. Taylor, 12-11-12)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)

JANUARY

- **Follow-up plática** (Ms. Lee, 01-18-13)
- **Classroom observations** (Ms. Bell, 01-29-13; Ms. Cox, 01-31-13; Ms. Lee, 01-09-13, 01-10-13, 01-16-13, 01-28-13, 01-30-13)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)
- **Group plática 4** (01-23-13)
  - **Chair:** Ms. Nikolaidis
  - **Presenter:** Ms. Davies

FEBRUARY

- **Classroom observations** (Ms. Bell, 02-22-13, 02-26-13; Ms. Lee, 02-06-13, 02-13-13; Ms. Mack, 02-11-13; Ms. Montes, 02-07-13; Ms. Nikolaidis, 02-20-13)
- **Classroom demonstration** (at Ms. Nikolaidis', 02-19-13; at Ms. Taylor's, 02-19-13)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)
- **Group plática 5** (02-27-13)
  - **Chair:** Ms. Davies
  - **Presenter:** Ms. Nikolaidis
- **Individual follow-up pláticas** (Ms. Nikolaidis, 02-15-13; Ms. Taylor, 02-05-13)
- **Rubric** (Ms. Bell, Ms. Lee)

Figure 6. Second Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey.

ORIGINAL PLAN
(March to June)

- **Follow-up pláticas** (if needed and optional)
- **Classroom demonstrations** (if needed and optional)
- **Classroom observations**
- **Watch classroom observation videos**
- **KWL chart**
- **Journaling**
- **Group pláticas**
  - **Chair**
  - **Presenter**

MARCH

- **Classroom observations** (Ms. Bell, 03-22-13; Ms. Lee, 03-11-13, 03-13-13, 03-25-13, 03-27-13; Ms. Taylor, 03-12-13; Ms. Mack)
- **Watched classroom observation video** (Ms. Bell Ms. Lee)
- **Group plática 6** (03-27-13)
  - **Chair:** Ms. Montes
  - **Presenter:** Ms. Taylor and Ms. Mack
- **Individual follow-up pláticas** (Ms. Mack, 03-22-13; Ms. Taylor, 03-12-13)
- **Rubric** (Ms. Mack)

APRIL

- **Classroom observations** (Ms. Cox, 04-15-13; Ms. Davies, 04-24-13; Ms. Lee, 04-17-13; Ms. Montes, 04-19-13)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)
- **Rubric** (Ms. Nikolaidis, Ms. Cox)
- **Group plática 7** (04-17-13)
  - **Chair:** Ms. Mack
  - **Presenter:** Ms. Montes & Ms. Cox
- **Follow-up pláticas** (Ms. Cox, 04-15-13; Ms. Montes, 04-12-13)
- **KWL chart** (Ms. Lee)

MAY

- **Classroom observations** (Ms. Mack, 05-27-13; Ms. Nikolaidis, 05-06-13; Ms. Taylor, 05-17-13)
- **Watched classroom observation video** (Ms. Bell, Ms. Lee)
- **Rubric** (Ms. Lee, Ms. Montes)
- **Group plática 8** (05-22-13)
  - **Chair:** Ms. Cox
  - **Rubrics** (Ms. Nikolaidis)
  - **KWL chart** (Ms. Nikolaidis, Ms. Cox)
  - **Rubric/questionnaire** (Ms. Mack, Ms. Lee, Ms. Cox, Ms. Davies, Ms. Nikolaidis, Ms. Bell)
  - **Final evaluation** (Ms. Bell, Ms. Nikolaidis, Ms. Cox, Ms. Lee, Ms. Taylor, Ms. Mack, administrators)
- **Present their work to the school faculty**

JUNE

- **Follow-up plática** (Ms. Bell, 06-11-13)
- **Rubric** (Ms. Davies)
- **KWL chart** (Ms. Davies)
- **Journaling** (Ms. Davies)
- **Final evaluation** (Ms. Taylor)

Figure 7. Third Trimester of Chronological Negotiation of Assignments and Activities in the Collaborative Action Research Journey.

were very thankful to me for having done additional video recordings in her classroom. However, 1 of them, in particular, told me a couple times how uncomfortable the activity of being video recorded and watching the video recordings was for her. She told me this activity was embarrassing and compared it to being naked in front of a camera. However, she highlighted that she had learned much just from watching herself teaching in the videos, such as in terms of classroom management and routines in the classrooms. She also told me that all teachers at the school should watch video recordings of themselves teaching in their classrooms.

How could I have better supported teachers in completing the CC CAR activites? Although teachers could exercise their agency in choosing whether they wanted to complete this activity or not, there are some things I could have done to support them in this process. For example, democratizing this activity is a first step (Shor, 1992). I learned that fostering teachers' agency is essential and that a more democratic approach in which teachers are empowered is much more effective. If this activity had come from the teachers, it would have been much better. Teachers probably would have brought up an alternative that could have worked better for the observation phase of the action research spiral, and that could have met a similar goal of watching these videos. Therefore, critical dialogue is necessary. I also learned that stating the goals of the activities is essential for teachers to see the relevance in completing them, including how it relates to the common research question of our work. Additionally, structuring this activity could have helped. For example, if there were no time constraints, we could have had in the agenda a time reserved for teachers to discuss what they learned by watching their videos.

Challenges in the Teachers' CRP Learning Curve

Ladson-Billings' (1994) CRP work was with 8 exemplary African American teachers who were already enacting CRP successfully. On the other hand, the 8 teachers in the CC CAR exemplify teachers who made a commitment to start implementing CRP. The CRP learning curve was a challenge for all of us. As I discuss in the next chapter, the CC CAR teachers started the collaborative process at different CRP levels. For example, when I talked with 1 of the teachers to schedule my first classroom observation, she did not know what to teach and asked me for any ideas that were culturally relevant. As I discuss in the next chapter, based on the individual introductory *pláticas* and informal conversations, I concluded that they had to learn both CRP theories and their application in the classroom. For some of them, the learning curve was steeper than for others. This was reflected in the different levels of the enactment of CRP in the classroom. When I started observing teachers' practices, I realized that some teachers were either not implementing CRP or were teaching superficial approaches of CRP, as I show in the next chapter with the different multicultural elements based on James A. Banks' (2002, 2009, 2013) work of the different multicultural educational levels.

I realized that we needed additional support to the monthly group *pláticas*. What did I do in order to support teachers in their CRP learning curve? The first box in Figures 5, 6, and 7 show that I had planned to have follow-up *pláticas* with those teachers who desired to have them. In order to support teacher growth in CRP, I passed out a sign-up sheet in which they could decide the day and time they wanted to meet with me based on my availability (Appendix G). I originally used this sign-up sheet to schedule individual introductory *pláticas* and classroom observations, but I also used it for teachers who wanted me to perform classroom demonstrations and follow-up *pláticas* in order to

prepare a CRP lesson or to prepare their presentation for the group *plática*. Figures 5, 6, and 7 show that I was able to schedule follow-up *pláticas* with Ms. Lee, Ms. Bell, Ms. Nikolaidis, Ms. Taylor, Ms. Mack, and Ms. Montes. These figures also show when I had each of these follow-up *pláticas* that I held more than one follow-up *plática* with some of the teachers. A couple of these *pláticas* were after the classroom demonstration with Ms. Taylor and Ms. Nikolaidis, which happened in the second trimester. Our follow-up *pláticas* reinforced our CRP discourse community. Teachers had opportunities to ask questions and learn about CRP.

Another challenge regarding teachers' CRP learning curve is that when I started working with these teachers, I was looking forward to seeing participants enact extraordinary and unseen CRP practices that would automatically empower their students. I learned that these teachers needed time to learn about CRP. I also learned that these teachers found different barriers for the implementation of CRP, barriers I discuss further in the next chapter. I learned that I needed to be patient with teachers. Some of them needed more time to understand and perform CRP. While some educators enacted their CRP practices without additional support, other teachers were only able to enact their CRP practices after we had engaged and reflected in CRP theories and practices in a follow-up *plática*. This shows that teachers needed a more structured process for learning about CRP.

From Learning to Co-learning in Follow-up Pláticas

In the previous section, I discussed a method for supporting teacher growth was the follow-up *pláticas* with all teachers who asked for them. In the methods chapter, I discussed that I had follow-up *pláticas* with a narrative inquiry approach with 2 teachers.

I had originally planned to conduct these follow-up *pláticas* in order to obtain richer data. In this section, I focus on a change I made in these follow-up *pláticas*. They switched from learning to co-learning. These *pláticas* were with Ms. Bell and Ms. Lee, whom I worked closely with throughout the CC CAR process as a result of video recording their lesson plans for their National Board certification. Similar to my initial approach to the individual introductory *pláticas*, for the follow-up *pláticas* with these 2 teachers, my original idea was to learn from their beliefs and practices. For these follow-up *pláticas*, I planned to hold them in a stimulated recall interview format. This type of interview can be defined as a common qualitative methodological procedure that refers to

> …a type of retrospective verbal report, in which participants receive a stimulus – typically a segment of an audio/video recording or a written transcript of a particular teaching event involving the participant – and then attempt to recount their cognitions (i.e., thoughts or decision-making rationale) at the time the event took place. (Baker & Lee, 2011, p. 1441)

As Baker and Lee (2011) state, I could select an excerpt of these teachers' practices that was not clear to me after the classroom observation or that I felt I needed teachers' explanation. However, my plan was to have the teachers select their own excerpts of the lesson plan and watch them with me, which would help me learn about their beliefs and practices. The purpose also was to have critical reflections and dialogues in support of CRP teaching. However, when I was ready to have these types of follow-up *pláticas*, I decided to skip the stimulus part of the meeting. I felt that with the stimulated recall interview I was not going to be able to adopt a narrative inquiry approach. I wanted to learn more about the teachers.

Also, in a *plática* one needs to be vulnerable (Guajardo & Guajardo, 2008). I had to share the experiences and struggles I had when I was learning about CRP, including

when I was a classroom teacher. As I mentioned earlier, I learned that some teachers were struggling in their implementation of CRP. Although I had questions in mind, I still wanted to have a less structured *plática* to give teachers a chance to ask me any questions that could help them with in this CC CAR journey. I also adopted this open approach with the rest of the teachers who requested a follow-up *plática*. These *pláticas* were individualized and I took into account teachers' specific circumstances and needs, such as different understandings of CRP knowledge. I adopted a pedagogical approach based on dialogue. I believe this methodological change gave us an opportunity to develop reciprocal *confianza* (trust). For example, Ms. Bell told me later during the CC CAR process that she asked me a burning question in one of our follow-up *pláticas* because she had a sense of *confianza* in our work. The question she asked me was,

> Here's what I think I would like to know if you have any resources to this. I was like, "Okay, I have all of these Latinos born in the United States. I know maybe down by the border it's more distinct. I know sometimes they use Chicano and Latina and Hispanic. What ... I would like to know a little bit more about that [the difference between those terms]. (personal communication, December 13, 2012)

Teachers need to have opportunities to ask questions and not just be asked questions in the *pláticas*. In this type of collaborative work, follow-up *pláticas* with a bidirectional and a co-learning approaches nurtured with *confianza* are important elements when working with teachers. Ms. Bell told me later that she appreciated the follow-up *pláticas* we had. She specifically mentioned that asking about the difference between Latinas/os, Chicanas/os, and Hispanics was a question she would not have dared to ask in the group *plática*. This example shows that having moved from my original learning approach to a co-learning approach was effective. I understand that a co-learning space is necessary in *plática* and in a CAR work.

First Trimester

In this section, I focus on challenges and changes that exclusively happened during the first trimester, which made a messy collaborative process. I discuss three highlights, the challenge of silence, the challenge of the completion of the activities, and a change in the CC CAR process. This section on the first trimester of the CC CAR process shows that, for the completion of the activities, teachers can respond with silence as a form of friendly resistance, and that the researcher needs to adjust the activities to help teachers make them more meaningful and geared towards their needs and goals.

The Challenge of Silence in the First Trimester

The planning stage was influenced by teacher friendly resistance. Silence was an element present in this planning phase. For example, in the first group *plática* I extended teachers an official invitation to initiate a CAR process at their school with a specific on the goals of cultural competence and sociopolitical consciousness in CRP (Ladson-Billings, 1995a). This was the first step for the creation of our CRP discourse community (Fairclough, 2001; Gee, 2014). I also gave an overview of the CAR activities (see Figure 4) that I had originally planned. I opened our *plática* to discussion, changes, and negotiation. There were few questions and at that time, I gathered that none of the participants showed reluctance to the work and that they seemed to agree with the plan. However, I later learned that this silence could be an act of resistance (Ladson-Billings, 1996). This was their first act of friendly resistance in the CC CAR process. For example, I asked the participants to email me a convenient time to schedule the individual introductory *plática*. As agency holders, some teachers did not follow through. I searched for teachers at the end of the day in their classrooms. When I found

a teacher in her classroom, we would start a conversation and then I would ask her to schedule an appointment. This was usually very effective. However, I was not able to find all the teachers in their classrooms.

I faced the same challenge when I tried to set up appointments for the classroom observations. I was challenged with an internal question, how do I support teachers in the CC CAR process? I addressed this challenge in our next group *plática*, in October, by passing out a calendar for teachers to sign up when they wanted to have this first individual *plática* with me (See Appendix G). This solved the resistance I experienced. I learned that, with some of the teachers, I needed to put more structure into the CC CAR and be more systematic in the research process. However, the silence was still present in the rest of the CC CAR process.

Challenges of Completion of CAR Activities

During the First Trimester

Another challenge was in the completion of the CAR activities in the planning phase, the KWL chart and the "Getting to Know my Students" form. Figure 5 shows that only 1 of the teachers, Ms. Bell, completed the KWL chart in the first trimester in the month of November. Also, Figure 5 that the "Getting to Know my Students" activity was introduced in November.

In the case of the KWL chart, in most cases I introduced it in the individual introductory *plática*. I asked teachers if they would like to fill it out and give it back to me at a different time. Most of the time I had a hard copy of the KWL chart with me, and teachers answered with an "okay" to my invitation. In one of the *pláticas* in which I told that I would email the KWL chart to the teacher, she answered, "Yeah, email it to me.

That would be great." With all this, teachers seemed to agree with the idea of completing this activity. However, through teachers' agency and enactment of friendly resistance, the completion of this activity was negotiated throughout the school year. The completion of this activity needs to be contextualized with structural influences, different discourse communities they were part of, and barriers that I discuss further in this chapter. In an email in the end of November, 2012, I reminded teachers about handing me out the KWL chart and how to complete it. Ms. Bell emailed me hers. After a reminder to Ms. Lee in February, she sent it to me in April 2013 when we used the KWL chart for a professional development facilitation the DL teachers did to the rest of the faculty based on our CRP work. These were the only 2 teachers from whom I received the KWL chart before the last group *plática* in the CC CAR process.

Similar to the KWL chart, as it turned out, none of the teachers completed the "Getting to Know my Students" activity. This document consisted of a form in which teachers had to write student demographics based on race, ethnicity, and language (see Appendix I). The main reason why I decided to bring up this activity in the CC CAR process is that based on the individual introductory *pláticas* and informal conversations with some of the teachers, I learned that some of them were thinking of cultural teaching practices in relationship to cultures unrelated to their students and issues related to minoritized groups in the United States. I had previously used the "Getting to Know my Students" form with student teachers I supervised at the university and found it useful. However, the teachers in my study were volunteering to be part of the CC CAR process and unlike my student teachers, they were not receiving a grade from me. My participants had more agency in choosing whether they wanted to complete this activity.

I shared the "Getting to Know My Students" document in the November group *plática*, and sent teachers an electronic copy before the meeting. I did not receive email replies, and in the rushed group *plática* in which I introduced this activity, teachers did not ask any questions. I interpreted this silence as an acceptance to do the activity and time constraints we were experiencing in the *plática*. In my individual introductory *plática* with Ms. Davies, the 6th-grade teacher, I followed up about the "Getting to Know my Students" activity. She had experienced difficulty in completing this activity, and said:

> Yes, that's very important but, when? Like I can look at their registration cards but a lot of times they don't tell me very much… Sometimes the kids don't know or they don't want to say, you know, I've tried it before and they don't talk about it. You have to find other ways to approach it… Asking them straight out they'll probably be like, "Okay, whatever!" (personal communication, December 11, 2012)

In her case, she had a positive attitude towards this activity when she first acknowledged the importance of it. Friendly resistance is internal. Ms. Davies did not reveal her intrapsychic microstructural motivation until she was asked about this activity. This is that her friendly resistance was motivated based on time constraints and lack of knowledge for how to complete this activity. It seems that for Ms. Davies, a more structured activity could have helped her in this process. I was able to ask Ms. Davies about this activity. However, in the case of the rest of the teachers, they exercised friendly resistance to this activity without expressing the underlying reasons. It was internal, while I enjoyed a friendly relationship with these teachers.

<u>From Learning to Co-learning in Individual Introductory Pláticas</u>

For the individual introductory *pláticas*, my initial approach was to learn about their beliefs and practices. However, I implemented a change based on a challenge I

encountered during our *pláticas*. This is that teachers had still a basic understanding of CRP. For example, after I asked Ms. Taylor, the 3rd-grade teacher, about her culturally relevant practices, she said:

> Well, I usually when I teach them around September I do the 16th of September and we talk about how that is the same as in the United States, the 4th of July. And we say that in the United States we celebrate Independence Day on the 4th of July, you know, and in Mexico it's the 16th September, because that's where most of my kids are. Last year, when I had somebody from Guatemala I asked them, when is Guatemala Independence Day? So, they really did not know. They had to go home, and ask their parents, and come back and talk about it, and try to get some information like that, you know. (personal communication, November 20, 2012)

Most teachers focused on holidays and revolutionaries isolated from the core curriculum. Although this type of responses focus on the development of cultural competence, most teachers missed the sociopolitical aspect of CRP when I asked them about their CRP knowledge and/or practices. The change I implemented in our individual introductory *pláticas* was to talk with them about CRP theories and practices. I focused on cultural competence and sociopolitical consciousness. However, I spent more time with the latter tenet because, as I mentioned, teachers needed more help in this area. For our discussion about sociopolitical consciousness, I drew on Paulo Freire's (2005) goal of having students read the word and the world, as well as liberation themes based on race, class, language, and gender. Thus, although my initial approach was to learn from them, they were also able to learn from me. This new focus in our *pláticas* affirmed our CRP discourse communities because teachers started engaging in these conversations with me.

Third Trimester

Some of the activities, changes, and challenges I discussed in the previous section were also part of the third trimester (see Figure 3). Throughout the CC CAR process there

were fluid activities, changes, and challenges that overlapped, which shows that it was a nonlinear and messy process. In this section, I discuss changes in the CC CAR process with a focus on new CC CAR activities, and challenges in the CRP discourse community that exclusively developed in the third trimester of the CC CAR process. I support these changes and challenges with teachers' reflections.

Teachers' Reflections on CRP Lesson Planning

The first box in Figure 7, which I introduced earlier, shows that in the original plan we were going to do journaling. This was an activity that teachers were going to do individually; however, we ended up not doing it. I still wanted to give teachers a chance to develop reflectivity. A new plan I came up with to foster teachers' reflectivity was a rubric/questionnaire focused on CRP lesson planning, development, and reflection (See Appendix E). Appendix E shows that this rubric/questionnaire is based on the four parts of the rubric (see Appendix C) and included four questions: 1) How did I plan this lesson (i.e., textbook, websites, used materials, learned it from a colleague, training)? 2) What worked? 3) What are some barriers/challenges I faced? 4) What would I do differently?

I introduced this activity in the last group *plática*. I handed out rubric/questionnaires in which teachers wrote about their practices and reflections making reference to specific lessons I had introduced in the first part of the rubric/questionnaire. These were lessons I had observed as part of my classroom observations. This shows how teachers managed their agency in their lesson planning while focused on the common research question focused on the enactment of CRP. Six out of the eight teachers completed this rubric/questionnaire. Two teachers did not complete them because they were not in the final group *plática*. These data helped me get reflective

notes about teachers' beliefs and practices. For the purposes of this chapter, I am focusing on how teachers responded to the first question of the rubric/questionnaire, which focuses on the planning of their lesson plan with a CRP focus. The responses varied and pointed to different structural influences. Some of the teachers had more than one source for their lesson planning. In order from more to less frequent, the three themes were: (1) teachers' textbooks or texts, which are products of a publishing company aligned to the standards of the state of education, a macrostructure at the institutional level; (2) the Internet, which is a macrostructure at the societal level because it is part of "the institutional, historical, and cultural contexts that influence relationships, language, and meaning" (Lewis & Moje, 2003, pp. 1979-1980); (3) and colleagues, a microstructural influence at the interpersonal level because this type of structure refers to discourses that individuals engage with each other (Sadovnik, 2011).

Four out of the six teachers mentioned that they drew on the teacher's texts. This quote of 1 of the teachers shows how some of them handled a textbook structure that was not necessarily culturally relevant. She wrote, "I adapted math story problems to incorporate culturally relevant nouns. The problems were taken from the teacher's edition." This shows that although most teachers drew on their textbook, they needed to adjust it to make it culturally relevant. Two teachers said they dialogued with other colleagues to prepare their lesson plans. Making reference to a lesson about prepositions, 1 of the teachers wrote: "[The] idea came from ELD [English language development] discussions with a colleague. It was a way to teach describing, positioning words." These interactions with colleagues and the help they offered to each other for the preparation of their own lesson plans shows that the CRP discourse community we created in the group

pláticas extended beyond our meetings. Two teachers wrote that they researched the Internet for their lesson plan. For example, 1 of the teachers taught a lesson about the weather in Mexico City, Salt Lake City, and the Antarctica. She wrote about the planning of this lesson: "Worked alone, researched about weather and weather patterns on internet." One teacher in particular reflected the three themes in her answer to the question of the rubric/questionnaire. She wrote, "I used the *StoryTown* textbook for the content. I used the internet to find images and information. I asked a colleague for ideas, especially about the Spanish content." Although 1 teacher did not write it in the form, the planning of that specific lesson plan was co-planned with me. I found all the information provided in the rubric/questionnaires very valuable. This activity could be implemented on a regular basis in the group *pláticas* and could be shared in order to benefit other participants and strengthen the CRP discourse.

<u>Teachers' Reflections on Their CAR Motivations</u>

Figure 7 shows that the final evaluation was an activity that was not in the original plan. It also shows that I brought up this activity in the last group *plática* in May. This activity demanded teachers' reflectivity and was structured with eight questions focused on four topics: my work as the facilitator of the CC CAR process, their work, their motivation in the CC CAR, and the CC CAR itself (See Appendix F). The 6 teachers who attended the last group *plática* filled out this form, in addition to a teacher who could not attend the *plática* (See Figure 7). The two school administrators attended the group *plática* and filled out the final evaluation form. However, for purposes of my study, I mainly focus on the teacher motivations, which I interpret as microstructures at the intrapsychic level (Persell, 1977) because the intrapsychic level includes individuals'

"thoughts, beliefs, values, and feelings, which are to a large extent shaped by a society's institutions and interactions" (Sadovnik, 2011, p. xiv).

In this section, I focus on question number seven in the final evaluation form, which looked at teachers' motivation in the CC CAR process. This questions was, "When we started Cultural Connectors, what were the real reasons why you decided to be part of this professional development and why did you continue during the entire school year?" Teachers pointed to different structures in their motivation and their agency for being part of the CC CAR team throughout the school year. From themes with a higher number of responses to lower, the themes were learning, their colleagues, enjoyment, and me as the facilitator of the CC CAR. Some teachers gave more than one answer. The major theme in their responses was learning. Five teachers pointed to this theme. One of the teachers wrote,

> I am always interested in learning especially when it relates to the student population I teach. I stayed because I found it interesting and helpful in finding out if I was aware of things that may happen in the classroom that maybe sometimes we are too busy to pay attention to, or are not aware that is happening. (M. Taylor, personal communication, May 22, 2013)

In her statement, this teacher makes reference to the theme of learning about the student body population she teaches, which shows motivation for better serving students. Other teachers wrote about learning about CRP or that they were motivated because they learned throughout the CC CAR process. Three teachers wrote they were motivated because of their colleagues, such as opportunities to get to know each other, be together, and support each other. Ms. Davies, a new teacher at the school, wrote as part of her answer, "I wanted to get to know my fellow teachers."

Two teachers made reference to enjoyment in the CC CAR process. This

enjoyment was also related to the conversations we had in the group *pláticas*. One of the teachers wrote, "It was hard for me to have so many meetings, but as the year progressed I really liked the conversations." Another teacher replied, "I enjoyed every meeting." Two teachers mentioned that they wanted to support me as the facilitator of the CC CAR process. One of the two motivations 1 teacher wrote was, "I kept going because I wanted to support the facilitator."

There were also additional responses that did not fit into one of these categories, such as the response from 1 of the teachers who stated she decided to be part of the Cultural Connectors, "because my character lends itself." One of the teachers doing the National Board Certification wrote that she was motivated because she needed access to videotaping for her National Board certification. Part of the motivations she wrote was, "I wanted access to someone to video tape my teaching for National Board Certification." Some of the teacher statements clearly demonstrated their agency to be part of the CC CAR team on their own terms and ranged from, "*I stayed because* [emphasis added] I found it interesting and helpful…" to, "*I kept going because I wanted to* [emphasis added] support the facilitator and the dual [language] team."

Teachers' responses showed a variety of reasons why teachers exercised their agency and chose to continue volunteering in the CC CAR process. While learning was the major theme, the theme of enjoyment shows that teachers also appreciated our collaborative work. This information is important to take into account when implementing this type of collaborative professional development.

CRP Discourse Community Extension to the School Faculty

During the school year and within the school, the main actors of the CRP discourse community were the 8 teachers and the administrator who was part of some of our group *pláticas*. However, the school administration wanted to engage the rest of the school faculty in this CRP discourse community. I learned this from my involvement through *Adelante*, a college preparatory university-school-community partnership with a social justice focus, the year before I started my fieldwork, from informal conversations with the school administration, and from their final evaluation forms. For example, a few excerpts written in the administrators' evaluation forms are: "I wish more of the staff had participated, or you'd had [sic] more opportunities to share with whole staff." "Get more regular education teachers 'on board' with culturally relevant pedagogy." "We really need this at Jackson [Elementary]."

Figure 7 shows that in the third trimester teachers engaged in the activity of presentation of their work to the school faculty. In April 2013, the teachers in this study were able to extend the CRP discourse community to the rest of the school faculty through a professional development facilitation as part of their CC CAR work. This was a new CC CAR activity that was not planned as part of my original CAR plan. The idea of having teachers do this presentation came from the school administration in collaboration with the *Adelante* partnership co-directors at the end of March. Teachers were given the opportunity to handle this professional development facilitation to their convenience. They used their agency in the following forms. In the group *plática*, after the presentations facilitated by Ms. Montes and Ms. Cox, teachers organized themselves for the professional development. Ms. Montes volunteered to prepare the agenda for the professional development. Ms. Davies volunteered to receive teachers' Power Point

slides via email and combine them in a final Power Point for the meeting. Most teachers prepared a Power Point slide they sent to Ms. Davies. Then she sent out an email the day before the facilitation of the professional development for everyone to review the Power Point. Ms. Bell volunteered to make copies of the KWL chart and the rubric for teachers to fill out during the professional development facilitation. Teachers decided to reserve a time for discussion of how they could use the rubric and incorporate CRP in their teaching. This shows that although teachers were asked to conduct this facilitation, all these efforts, which went beyond giving a regular facilitation, show teachers' agency and efforts to expand our CRP discourse community to the whole school.

Teachers also exercised their agency choosing the content of their presentation representative of our work and our CRP discourse community. Based on my involvement at the school a year before I started the CC CAR work, I learned that the school structure and the dominant discourse community at the school were not always supportive of CRP, especially of the tenet of sociopolitical consciousness. This exercised an influence on the teachers in my study. I noticed this because, in their presentations to the school faculty, a couple of the teachers who had practiced the tenet of sociopolitical consciousness tended to focus on the cultural competence piece and avoided discussing practices on sociopolitical consciousness—a less "controversial" societal tenet. This shows differing types of discourse communities within the school and the pressure of a mainstream discourse community and a macrostructure on teachers. Still, a CRP discourse community was extended to the rest of the school faculty as planned. However, more research would be needed to understand the impact of this effort of extending the CRP discourse community to the teachers of the school.

The CAR Journey of a Teacher

In this section I focus on Ms. Lee, the 1st-grade Spanish teacher. I met Ms. Lee in 2007 when I came to the United States to work as a 2nd-grade DL teacher in Salt Lake City. Ms. Lee was the 1st-grade teacher and served as the mentor for the teachers in the lower grades. Ms. Lee learned Spanish as an adult when she traveled to Colombia. Since I met Ms. Lee, most of our interactions have been in Spanish. She told me that she believes Spanish is a language more beautiful than English. When I met her, she had a bumper sticker that showed advocacy for Latinas/os. Ms. Lee went back to work at Jackson Elementary. When I told Ms. Lee about my plan to conduct the CAR work on CRP she showed much excitement and told me that this work was very needed at her school.

This section focuses on Ms. Lee's participation in the CC CAR work, which along with the participation of the other participants, contributed to the reconstruction and refinement of the CC CAR process. While in this section I focus on Ms. Lee, each teacher had her own CAR journey. They all started at different levels, were influenced by different structures, and were part of different discourse communities inside and outside school. I show important aspects in Ms. Lee's social context that influenced her work. I show a few highlights representative of how Ms. Lee used her agency in our collaborative work and how she lived her own CC CAR journey throughout the school year while working on answering the common research question we had in mind in our collaborative work: *How can I/we implement CRP in my/our DL classrooms?* For the purposes of this chapter, I organize this section a chronological order the planning, acting, observing, and reflecting phases of our CC CAR process. However, as I mentioned earlier in this chapter, the phases of our CAR work were nonlinear, overlapped, and messy.

During the planning phase of the CAR process, Ms. Lee exercised her agency promoting CRP and contributing to our CC work. In the November group *plática*, Ms. Lee served as the chairperson. She decided to make copies of Chapter Four of a book I lent her, "The Light in Their Eyes," by Sonia Nieto. She put a copy of the chapter in each teacher's mailbox for them to read prior our group *plática* and to have a discussion about the content of the chapter. I noticed that teachers, such as Ms. Nikolaidis, had read the chapter and had highlighted different parts of it. We were able to have theoretical discussions about the curriculum and injustices in the educational system, which reinforced our CRP discourse community. In this *plática*, all teachers seemed to support the ideas we were discussing. I was not able to perceive objections or resistance of any type. For her role as the chairperson, I asked her if she could prepare the agenda. Ms. Lee not only prepared the agenda but also took notes of the group *plática* and sent the minutes to the rest of the team (See Appendix H). An excerpt of the minutes she sent are:

> Curriculum is a product in place. It is never a neutral topic and we must be selective and willing to improve the core to make students of color and other cultural points of view come alive in the curriculum.
>
> We must appreciate our students' differences and acknowledge that we all have different approaches to situations. Don't make assumptions about a student's belief system or cultural practices. (E. Lee, personal communication, November 28, 2012)

The first section of the quote exemplifies our conversations in which we acknowledged the curriculum as a macrostructure that was influencing teachers' practices within the classroom. This quote also shows that, in our discourse community, we discussed practical ways in which teachers could take into account their minoritized students. We also discussed ways that, as the Cultural Connectors team, we wanted to empower these students. This is reflected in Ms. Lee's quote in the minutes she wrote (See Appendix

H): “As Cultural connectors we are not inventing new core we are going to ask our students to get critical about the core we use and have them feel empowered to analyze the world around them.” The main tool that we talked about to reconstruct the curriculum was CRP, which was the topic of the research question we had in mind.

During the acting phase of the CAR process, Ms. Lee hosted me in her classroom to observe and video-record 23 lesson plans during the school year. This was because she needed these recordings to prepare her portfolio for her National Board certification. Because Ms. Lee had different needs and goals, the CAR process changed for her. This also affected the nature of some of lessons I observed, which were not culturally relevant. I learned that the National Board certification did not require any type of CRP practices. Ms. Lee told me about the pressure she had for the completion of her National Board certification. Talking about how exhausting this process was, she told me at different times, “The National Board certification is killing me!!” Adding the culturally relevant component to the National Board certification can be more demanding and can represent additional work. This no-CRP structure influenced Ms. Lee, as well as Ms. Bell, who was also doing the National Board certification and was in a similar situation. This led these teachers exercise friendly resistance when they did not enact CRP in some of these lessons.

During that school year, I was able to see a variety of teaching practices that on some occasions had a CRP focus. For example, in the lesson plans I observed, Ms. Lee included elements such as issues of environmentalism, the topic of peace, social justice revolutionaries, a paper mural in which students wrote how they could change the world, being a leader, a discussion about the topic of students with special education needs,

cooperation, an activity in which some of the students were the "haves" and others were the "have-nots," the golden rule, politeness, being a friend, and activities with manipulatives, such as thermometers, and activities with graphs that represented the temperature in Antarctica, Salt Lake City, and Mexico. In addition to these practices, Ms. Lee participated in all of our group *pláticas* and held two follow-up *pláticas* with me.

During the observing phase, as I mentioned earlier, Ms. Lee felt uncomfortable being video recorded and having to watch herself in the video recordings throughout the school year. Another activity in the observing phase was listening to colleagues' presentations of CRP practices in the group *pláticas*. Ms. Lee paid much attention to the practices. For example, in the group *plática* in which Ms. Nikolaidis was the presenter, Ms. Lee apologized because she mentioned that she had to leave early for a dentist appointment; however, she was so intrigued in observing the presentation that she did not excuse herself until the presentation was over, which was 20 minutes after she was supposed to leave. Ms. Lee was aware that she had to leave early because she mentioned it a couple times during the *plática*. Also, Ms. Lee left quickly right after Ms. Nikolaidis finished her presentation.

During the reflecting phase, in the third trimester of the school year of our CC CAR work, as I mentioned earlier in this chapter, teachers completed activities, such as the KWL chart, the rubric/questionnaire, and final evaluation. In the final evaluation form, one of the questions I asked was why they had decided to participate in the CAR process. Ms. Lee wrote in the last *plática*, "Because I have always worried about this and know it has been my weakness" (personal communication, May-22, 2013). This clearly shows that Ms. Lee considered herself a learner. However, she was considered the expert by her

colleagues.

Ms. Lee's involvement in the CC CAR process can raise the question: What was Ms. Lee's motivation for her participation in the CC CAR process? Her main motivation was the nature of our work, especially the social justice focus, and her belief that supported its importance. This intrapsychic microstructural belief was consistent throughout the CC CAR process. Although her colleagues considered Ms. Lee as the social justice expert, Ms. Lee considered herself a learner. She showed desire to learn about social justice. For example, in our *pláticas* Ms. Lee asked me questions about how to connect social justice themes to some of her lessons. She also showed interest in being engaged in social justice activities. During the 2012-2013 school year, in addition to her National Board certification work and our CC CAR work, she was also part of the Courageous Conversations group, a district initiative focused on issues of race in education. She was also part of the school Equity team, which consisted of a group of teachers and administrators within the school that with the aid of a district representative focused on equity practices, including training.

Ms. Lee showed a desire practice social justice in her classroom. In our individual introductory *plática* she told me, "Mi plan este año es tratar de hacer justicia social" [My plan this year is to try to do social justice] (personal communication, September 26, 2012). Ms. Lee was an important messenger of a social justice discourse community at the school. She was vocal about social justice issues at the school. However, she told me that some of the other teachers at the school felt uncomfortable about her social justice advocacy. I was able to see this during the school year of my study in an Equity Team meeting in May 2013. The *Adelante* co-directors, a colleague,

and I presented findings based on research interviews in which some of the school teachers talked in deficit ways about the students, families, and community. We inquired of the Equity Team how to approach this situation with the rest of the school and how to fight against deficit thinking at the school. There were 4 teachers including Ms. Lee. The other teachers resisted and used silence as weapons (Ladson-Billings, 1996). After the school principal insisted in hearing from the teachers, they talked without being able to sympathize and in some instances showing deficit thinking. However, Ms. Lee talked firmly and was vocal about social justice issues and shared an example of how her students live discrimination and issues that educators need to be aware of. This shows that Ms. Lee's passion for social justice was an intrapsychic microstructure that influenced her active participation in our CC CAR work.

What was her motivation for social justice? This is something I asked her in our individual introductory *plática*. She reported different macrostructures that influenced her intrapsychic microstructural motivation for social justice. The first thing she told me was about her time in Colombia as a school teacher for 2 years. During that time, she was able to learn how it was to feel a minority who does not speak the language, about cultural differences, and about classism and racism in Colombia that helped her be more aware of issues in her own country—the United States. She said in her own words that the U.S. culture is "una cultura muy racista, una cultura muy… que nosotros pensamos que somos mejores que todo el mundo" [a very racist culture, a culture very… that we think that we are better than the rest of the world] (personal communication, September 26, 2012).

She also talked about her city and family structures. She mentioned that she was born in a very small town with people who were very close-minded. She used her father

as an example—he was very racist and always talked bad about people who were different. She also said that having been born to a very racist father and a mother who taught her respect. Ms. Lee told me that her mom used to tell her, “Tú no puedes hacer eso, debes aceptar a la personas como son” [You cannot do that, you have to accept people as they are]. She said that this context helped her be more aware of injustices and also respect to others.

In February of 2014, Ms. Lee, Ms. Bell, a school administrator, and I presented at the National Association for Bilingual Education (NABE) conference. When it was Ms. Lee’s turn to share her part, she very openly talked about issues of discrimination. This again intrigued me about her passion for social justice. When I returned home, I followed up via email and asked her again this same question about her motivation for social justice. In addition to the making reference to the mentioned structures, she added that a motivation was her sister. She wrote:

> Tengo una hermana de síndrome de Down y he visto la ignorancia mostrada a las personas con problemas de aprendizaje como ella. Durante mi tiempo en la universidad en Minnesota, organicé y creé un club de personas como "big brothers and big sisters" para adultos con problemas de educación especial. Vi que en muchas partes hay discriminación en recibir servicios normales en los restaurantes y lugares públicos. [I have a sister with Down syndrom and I have seen the ignorance shown to people with learning problems like her. During my time at the University of Minnesota, I organized, I organized and created a club of people like “big brothers and big sisters” for adults with special education problems. I saw that in many part there is discrimination in receiving normal services in restaurants and public places]. (personal communication, February 18, 2014)

For Ms. Lee, her family context was an important structure in her life. Both the situation with her parents and her sister helped her be aware of discrimination and be sensitive to social justice issues. She is now married to an Asian American and has two biracial children. In the email she sent me she stressed that she has witnessed inferior treatment to

minoritized people in the U.S., including to herself when she speaks Spanish with her children in public spaces.

Ms. Lee's journey shows how her passion for social justice was an important vehicle in our CC CAR work. Ms. Lee's beliefs and social justice thought is a microstructure at the intrapsychic level that influenced our CRP discourse community, as well as the rest of the school. Also, this section shows Ms. Lee's agency in the CC CAR work and how she chose to engage in this process. All these were elements that contributed to the implementation and refinement of the CC CAR process.

Flexibility in the Structural Organization of the CC CAR

In this section, I show findings that show the importance of flexibility in the structural organization of the CC CAR work. Teachers had different goals and needs that contributed to the change of our CC CAR process. These were important factors in teacher friendly resistance and determined their CAR journey and the reconstruction of the CC CAR process over time.

Ms. Bell and Ms. Lee, who were doing their National Board Certification, had different needs and goals than the rest of their colleagues. These teachers preferred a CAR process with a higher number of classroom observations and also watched the videos I recorded. Also, these 2 teachers did not express the desire or need of a structured CAR process and were the first ones to volunteer to do the presentations about their culturally relevant practices in the group *pláticas*. On the other hand, other teachers needed more support and structure and asked for follow-up *pláticas* for the preparation of their CRP presentation in the group *plática* or for the classroom observations. These were dynamics that were present throughout the CAR process that had to be negotiated

and respected. For example, a couple teachers in specific expressed the desire of well-structured and systematic CAR process with clear goals.

In the final evaluation form, one of the questions was, "What are some things that the facilitator could have done better in this professional development?" One of the teachers wrote, "Have clear expectations from the beginning, i.e., complete this rubric reflection after being observed." This teacher also wrote that a calendar of events at the start of the CC CAR process would have been helpful. In one of the group *pláticas* one of the teachers mentioned that she would like to have set deadlines for the CAR activities. All this reinforces the idea that some teachers prefer more structured and systematic activities in the CAR process, while others did not expect it or needed it. When teachers do not find the structure they need they can exercise friendly resistance, such as when 1 of the teachers mentioned in a group *plática* that she would like to have a deadline for the completion of the CC CAR activities.

Also, as I mentioned earlier, when I noticed that teachers were not scheduling the individual introductory *pláticas* or classroom observations, the calendar sign-up sheet took care of it. This shows that some teachers need more structure in the CC CAR process. In the case of Ms. Davies, a more structured activity could have helped her fill out the "Getting to Know my Students" form (Appendix I). She expressed that she needed help with it. For example, a handout with ideas for how to obtain these data could have been helpful for her. In the case of watching the videos of their classroom observations, as I discussed in this chapter, structuring it could have helped. Having time to talk about their insights and lessons learned from this activity is one possible example. However, this restructuring process of the CAR activities needs to be done in a

democratic approach in order to make it meaningful to teachers and meet their needs and goals.

CHAPTER FIVE

DUAL LANGUAGE TEACHERS' BELIEFS AND TEACHING PRACTICES

The concept of "teachers' beliefs" is very broad and can include multiple meanings and nuances (Flores & Smith, 2008; Pajares, 1992). In my study, I understand teachers' beliefs imply evaluation or judgment (Nisbett & Ross, 1980; Pajares, 1992). In this chapter, I examine dual language (DL) teachers' perceptions of the barriers they identified in the implementation of culturally relevant pedagogy (CRP) during a collaborative action research (CAR) process. Specifically, in this chapter, I will be guided by the following research questions:

- What are the DL teacher beliefs about CRP and its implementation over time in a two-way Spanish-English DL setting during a CAR effort?
- How do the culturally relevant practices of teachers in a two-way Spanish-English DL setting change over time during a CAR effort?
- How do DL teachers' culturally relevant beliefs and practices relate to each other in such a setting?

These research questions include the analysis of teachers' practices. For this, I draw upon Banks' (2009) categorization of multicultural teaching approaches. Initially, I found the conceptualization of each level and the nature of each category useful for my work, especially because these multicultural approaches imply the importance of both

cultural competence and sociopolitical consciousness in CRP. However, in this chapter, I discuss some challenges that I found while analyzing teachers' practices.

In this chapter, first, for a better understanding of teachers' beliefs in relationship to their practices, I discuss the social context in which they are situated. Second, I introduce teachers' CRP knowledge, which is related to their CRP beliefs. Third, I show teachers' discourses regarding their beliefs on perceived barriers and obstacles for the implementation of CRP, and I show how these barriers can relate to what I call friendly resistance, which is a genteel and internal opposition to fully participate in teacher collaborative work due to any reasons. Fourth, I discuss the role of the *Adelante* partnership in relation to teacher CRP beliefs and practices. Fifth, I write about the messiness, based on four limitations, I found when I categorized teachers' practices under Banks' (2002, 2009, 2013) multicultural teaching modes. Lastly, I go through each trimester of the 2012-2013 school year of this study and I present examples of teachers' practices in their effort to implement CRP. For this categorization, I present examples of each one of the different multicultural modes based on Banks' work, including an example of the friendly resistance mode. I also report teachers' beliefs about barriers to implement CRP, and how these relate to their teaching practices during the CAR process in this study. In this section, I show that teachers' practices are fluid, nonlinear, and messy.

Social Context of Teachers' Beliefs and Practices

The barriers that teachers identified, discussed earlier in this chapter, are contextualized by different structures (Persell, 1977). In Chapter One of this dissertation, I presented the theoretical framework of this research, which includes macrostructures

and microstructures. Teachers' beliefs and practices were influenced by complex social and institutional macrostructures.

One macrostructure was the CC CAR throughout the school year. Our collaborative work during the school year was the main difference between teachers at other schools. As we engaged in our work, while the participants in this study were positively influenced by the discourse community, other teachers at the school or at other schools were not impacted by the CC CAR structure. This is an important element in the social context of teachers' beliefs in relationship to their practices. The CC CAR structure exercised power over teachers' beliefs and practices. One of the main influences was the group *plática*. All the teachers presented their work in one of the group *plática*. I noticed that there was some peer pressure when it was their turn to present their CRP practices to the rest of their team. This propelled teachers CRP practices throughout the school year, especially when their turn to present was getting closer.

Other macrostructures included language, i.e., different varieties of Spanish; policies, such as school district policies; and dominant ideologies, such as ideas surrounding minoritized groups, race, and immigration. The school, as an institutional macrostructure, was also exercising an influence on teachers' beliefs and practices. Within the school, there were structures that were acting at the interpersonal level, such as the work of the Equity team, a group of teachers and administrators within the school that, with the aid of a district representative, focused on equity practices, including training. One of the participants, Ms. Lee, was part of this team and was able to connect it to the CAR work. Also, there was another group called Courageous Conversations, in

which teachers across the district talked about social justice issues related to race. They had to read *The Dreamkeepers* by Ladson-Billings (1994).

Another institutional macrostructural influence was the work of a professional development facilitator focused on social justice issues that came to the school from California a few time during the school year. Another positive structure was the social justice work of the *Adelante* partnership since 2005, which has been focused on college expectations for all students and culturally relevant approaches within the school. For example, this partnership had provided DL teachers with professional developmental knowledge about social justice topics, such as Whiteness, culturally relevant pedagogy, and dual language with an equity focus. The school administration supported all the work of the Equity Team, Courageous Conversations, the professional development facilitator, and the *Adelante* partnership. Additionally, the administrators had high expectations regarding teachers embracing issues of diversity in their beliefs and practices. These are some structures that I came to know. In the rest of the chapter, I highlight those structures that arose during the study or that were raised by teachers over the course of the study in relationship to their beliefs and practices.

Teachers' CRP Knowledge

Pajares (1992) draws upon a number of scholars to argue that "knowledge and beliefs are inextricably intertwined" (p. 325). Based on different macrostructures and microstructures, there is a wide spectrum of teachers' levels of knowledge about CRP. However, for the purposes of this dissertation, I divide teachers' CRP knowledge into two levels, lower and higher levels. In the first group *plática* (an informal conversation) the participants and I discussed CRP. I also handed out a document about the benefits of

CRP.

First, during the individual introductory *pláticas*, when I asked teachers what they knew about CRP, I learned that some of the teachers needed to either learn or have a review of the tenets of cultural competence and critical consciousness of CRP. We spent time during the individual introductory *pláticas* talking about these two tenets and how to apply those in DL education. In these *pláticas*, when I referred to cultural competence, I emphasized students' community funds of knowledge and students' heritage countries. When I introduced the concept of sociopolitical consciousness, I found that a few of the teachers thought of sociopolitical consciousness as structural politics in direct relation to legislative politics, such as the debate President Barack Obama and Mitt Romney held at that time. An example of this is illustrated by this teacher's response when I asked her what were some ways in which she was developing students' sociopolitical consciousness.

> We talk a little bit because the president, this year especially with the reelection and stuff, we did talk about what the system we have in the United States and why do people get to vote and things like that. So we talk a little bit about that in November and in February about the presidents and stuff. So we talk a little bit about that as well in the political arena. (R. Taylor, personal communication, November 20, 2012)

While this teacher thought I was talking about electoral politics, during our individual introductory *plática*, she showed awareness of sociopolitical issues in education. Similar to other teachers, she showed this knowledge after I drew on a piece of paper a person surrounded by circles in which I wrote different types of discrimination (such as racism, classism, linguicism, etc.) and how those forms of oppression affect minoritized individuals. I discussed ways to make content-based cultural connections. These connections include minoritized students' home, local cultures, and/or heritage cultures.

I offered examples of how the development of cultural competence and sociopolitical consciousness can be integrated into the curriculum. For example, for the development of sociopolitical consciousness I discussed the importance of selecting materials and literature that could facilitate discussions about race and that could empower students of color.

Second, while some teachers needed this review, other teachers were able to articulate CRP and social justice in a more advanced way. For example, 1 of them said,

> I know that culturally relevant pedagogy is things that are meaningful to the student that come from his background… Probably would also be paying attention to what's going around in the world because that is also very relevant to them, even in another country." (C. Bell, personal communication, October 11, 2012)

Another teacher mentioned,

> When I think of social justice, I just think of advocating ... So seeing discrepancies or unfairness or oppression and trying to work within a community, or work within a group of people or yourself, to change that; to facilitate positive change. (J. Cox, personal communication, October 30, 2012)

Another teacher said that social justice is "darle oportunidad a todas las personas de diferentes clases sociales de progresar y de recibir una educación apropiada y correcta para sus niños" [to give a chance to all people of different social classes of progressing and receiving an appropriate and correct education for their children] (S. Mack, personal communication, October 10, 2012). Additionally, during the individual introductory *pláticas*, all teachers expressed their support for empowering minoritized students and enacting CRP, and showed that this is an important task for them.

Based on these discussions the teachers and I had in our individual introductory *pláticas*, we started constructing a culturally relevant discourse community. Although still with different experiences and structures in our lives, we agreed upon a common

definition of CRP based on Ladson-Billings' work and adjusted to the student population the teachers were serving. This definition is illustrated in the teaching rubric (see Appendix C), which includes linguistic elements and classroom strategies for academic achievement. However, our main focus was on cultural competence and sociopolitical consciousness. The cultural competence piece it looks at individual, local, and heritage students' cultures. The sociopolitical consciousness element looks at helping students be proud of who they are, and empowering students to identify, resist, and be activists against discrimination. This common definition influenced teachers' belief and practices. Consequently, our discourse community served as mediation between teachers' individual beliefs and their practices.

Barriers for the Enactment of CRP

In this study, teachers stated different barriers they perceived for the implementation of CRP. Listening to what teachers have to say is vital (Luykx et al., 2005). This is especially important because some researchers argue that teacher' voices and the problems they pose are absent from the literature on research and teaching (Lytle & Cochran-Smith, 1990; Zechner, 2014).

First, I introduce teachers' common beliefs about stated barriers that became a pattern and constituted a theme during the analysis stage of this study. Second, drawing upon the literature, I report other barriers for the implementation of CRP that were still affecting teachers' work in our CC CAR process. All these barriers were present throughout my study; some of them could have contributed to teacher friendly resistance. However, not all of these barriers were permanent and static. Teachers' beliefs systems change over time (Borko & Putnam, 1996). In this chapter, I show that some teachers

were able to overcome some of these barriers. Also, I am aware that there could have been additional barriers that were hidden because teachers did not express them to me.

While a few of these barriers were stated in follow-up *pláticas* during the CC CAR process, most of these discourses were expressed in the individual introductory *pláticas* I held with them in the beginning of the school year. These common barriers that teachers reported were a pattern in teachers' discourses. At least 5 out of the 8 teachers made reference to these structures. I start with the barrier that was the most common and finish with that which was least common: lack of time, lack of culturally relevant materials, lack of knowledge about CRP, and inappropriateness of social justice for children. I accompany teacher beliefs about the implementation of CRP with teacher experiences supportive of their beliefs that they told me during the *pláticas*.

Lack of Time

Banks (2013) shows that the social action teaching mode, which is an activist approach I describe later in this chapter, "requires a considerable amount of curriculum planning" (p. 194). Thus, when teachers are learning and implementing CRP, the time factor can be a barrier. Based on his work in a 3-year project of CAR as a type of teacher professional development, Travis (1998) found that, based on survey data filled out by administrators and teachers, teachers faced certain barriers in the CAR process. Time constraints posed the most common barrier. In my study, most of the teachers agreed that they believed that one of the main problems they found for the implementation of CRP was the time factor. This belief took different forms and was supported by their own experiences I introduce in the next lines. Some of these were influenced by institutional macrostructures. For example, in the lower elementary grades, there were two DL groups

in each grade. One of the DL teachers mentioned that having to coordinate with the other grade-level DL teacher took time away from her planning for cultural connections. Another institutional barrier related to time was having two groups of students. One of the teachers mentioned that running, managing, teaching, and testing two classes rather than one was more time consuming than in mainstream education. Another institutional structure referenced by some of the teachers was in relation to the translations of documents. One of the teachers mentioned that translations from the district were bad. Some of the Spanish DL teachers suggested that having to translate all forms for parents from English to Spanish was time consuming. Some of them also mentioned that the translations of books, materials, and tests provided by the district were in English only. These teachers mentioned that it is very time consuming when they need these materials in Spanish. There were other macrostructures affecting teacher time that could have worked as a barrier for the implementation of CRP. However, teachers did not report them. Some of these were academic courses they were taking and family obligations that caused time constraints.

Other barriers based on the time factor related to teacher microstructures. This belief in particular referred to the lack of instructional time, which was in relationship to other beliefs of how to enact CRP. This was based on teacher beliefs and perceptions of the enactment of CRP in the classroom. For example, 1 of the teachers pointed that she had planned a 2-day culturally relevant activity that turned out to be 3 weeks long. In the same lines, another teacher said that when she had to teach something, finding time to set up the cultural background was challenging due to time constraints. This is not a new issue: Banks (2013) points that to adopt a social action approach, teaching “may be

longer in duration than more traditional teaching units" (p. 194).

Lack of Culturally Relevant Materials

The transformation teaching approach by Banks (2013), a critical teaching mode which I explain further, points out that for this approach it is necessary the "development of materials written from the perspectives of various racial and cultural groups" (p. 194). Banks argues that the social action mode also requires the identification of proper materials. Thus, having a classroom equipped with mainstream materials it is likely that teachers will not teach in culturally relevant ways. It is known that schools can do a better job equipping their classrooms with materials and resources that are culturally relevant. In their study about teacher multicultural perspectives, one of the points that the majority of the teachers made is that their schools did not have enough multicultural resources (Ebbeck & Baohm, 1999). The teachers in my study also stated they also lacked culturally relevant materials, which they considered necessary for meeting the needs of their diverse students. This barrier was influenced by different macrostructures and experiences they had had, such as with the school library. Some of the participants in my study specifically mentioned that they suffered a lack of CRP books (Mendoza & Reese, 2001). For example, 1 of the teachers said in particular that the Spanish books at the library were very old and not as attractive as the English books. Some of the teachers added that the school library still housed a limited number of Spanish books (Nathenson-Mejia & Escamilla, 2003). Another teacher specifically mentioned that she would like to have authentic native materials in Spanish for her Spanish classes rather than materials translated into English, which sometimes lack cultural authenticity (Fox & Short, 2003; Nathenson-Mejia & Escamilla, 2003). She also stated that there was little access to

native materials in Spanish in the state of Utah.

For some of the teachers, this barrier of lack of CRP materials was aligned to other microstructural beliefs. For example, a few teachers talked about the need for materials that were representative of populations of color. Another teacher agreed about the importance of having CRP materials but she did not know where to find those. I found that these were real barriers for these teachers. Many of these DL teachers designed their own materials or borrowed them from each other. One of these teachers said to me, "I pretty much make everything up myself, which takes time and takes resources and money" (K. Montes, personal communication, October 26, 2012). It is important that schools, districts, and states support teachers in obtaining culturally relevant materials in their efforts to enact CRP.

Lack of Knowledge

During the CAR process, teachers expressed their lack of knowledge of how to implement CRP. Lack of knowledge in CRP is a common problem present in the literature that has typically been addressed with the professional development structure (Hyland, 2009; Leonard et al., 2009). A few teachers mentioned they would like to have more professional development. Banks (2013) said that the transformation approach requires in-service training. He also argues that the "staff development for the institutionalization of this approach must be continual and ongoing" (p. 194). This is also true for the social action mode.

Similar to the other barriers, teachers supported their beliefs with personal experiences, such as familiarity with CRP materials. I have already discussed the barrier of lack of CRP materials. In addition to this, 1 of the teachers reported that availability of

CRP materials was not the solution, in this case CRP literature. Ms. Davies remarked that she was constrained by lack of knowledge in the use of CRP books. This teacher mentioned,

> We don't have a lot [of CRP books], and even if we do have them I'm not familiar with them and I'm not going to have my students reading something that I don't know anything about that I can't look up and find information to be able to really follow through with them with their comprehension and those kind of things. It's partially my lack of familiarity with it. I've only read a limited amount of literature in Spanish and very, very, very little that's appropriate for a 6th-grade audience, although like the literature that I love and different things, you know … not really appropriate except for maybe a few poems or something. (personal communication, December 11, 2012)

Making reference to the availability of CRP literature for her 6th graders, this teacher expressed lack of knowledge with grade-level literature when she revealed, "It's partially my lack of familiarity with it." Additionally, a few teachers expressed lack of knowledge in incorporating the cultural structure in their lessons in order to make culturally relevant connections during their teaching (Durden & Truscott, 2013; Ladson-Billings, 2006; Leonard et al., 2009). One of the teachers said she was going to teach about global warming, and that she did not know how to integrate students' cultures into the lesson. Some of them also made reference to their lack of knowledge in relation to their students of color and about their heritage cultures (Darder, 2012; Delgado Bernal, 2002; González, Moll, & Amanti, 2005, Sánchez, 2007). An example that represents teachers' lack of knowledge about their students' heritage countries is represented by Ms. Montes, who although she is Latina, expressed a lack of knowledge about Mexico and how to make cultural connections to this country, the heritage country of most of her students. When the macrostructures of students of color's heritage cultures have not been part of teachers' lives, it can hinder teachers' implementation of CRP.

Another barrier in elementary education comes from teachers' lack of knowledge and confidence in teacher certain content areas. For example, Lee (2004) shows that the six bilingual elementary Latina/o teachers of mostly Latina/o students did not feel prepared to teach science, which also made them have a difficult time relating science to their students' languages and cultures. Teachers can also misperceive students' interests and cultural needs when implementing CRP, which can cause tensions and frustrations (Leonard et al., 2009). Much of the literature shows that while these types of barriers can hinder CRP, teachers can still overcome those, on many occasions, with the aid of support and professional development, which has an impact on teachers' beliefs (Hyland, 2009; Lee, 2004; Leonard et al., 2009). In my study, the nature of the different content areas that elementary teachers need to teach is a structure itself. Some teachers had difficulties enacting CRP in some of the content areas. Fox example, Ms. Davies stated, "With math, honestly I don't feel like I'm able to find a lot of culturally-relevant things. Occasionally I can think of examples that relate to the math what we're doing but it's not very often" (personal communication, December 11, 2012). This teacher also said that she did not know how they taught content, such as math, in her students' heritage countries. It seems that for her, learning how they teach math in her students' heritage countries could help her learn cultural approaches she could adopt in her classroom for math teaching.

When talking about how to integrate cultures in a content area, 1 of the teachers said, "I guess I would have to know, I'd have to do some [of my] own learning… For example, with electricity, when did electricity come to Mexico? I mean, I don't know… Where do I go? Guess I could Google" (C. Bell, personal communication, October 11,

2012).

Despite the lack of knowledge in this content area, through reflectivity, this teacher was able to draw on Google, a macrostructure that can help teachers implement CRP. Other teachers named other macrostructures in order to help them fill the gap in their knowledge. Some of them said that having training was needed on how to integrate cultural competence and sociopolitical issues into the curriculum. For example, in the individual introductory *plática*, Ms. Bell pointed out to the need she had to learn how to manage a social justice conversation in a positive and productive way. Although Ms. Bell was very successful integrating cultural issues in her teaching, these lasting barriers in the sociopolitical tenet of CRP prevented her from including sociopolitical issues in her lessons.

Language is also a macrostructure. Ms. Montes, along with other Spanish teachers, mentioned she did not know her students' variety of Spanish. These teachers were not familiar enough with Mexican or Mexican-American Spanish, and sometimes had a difficult time communicating with their students due to the different varieties of Spanish. Another teacher said that she did not know some of the advanced academic terms and vocabulary words in Spanish that she had to teach as part of her lesson plans, and that looking up those academic words, as well as other academic terms that she ran across, took her time, a barrier I have discussed before. This teacher also mentioned that she did not know songs in Spanish that could reflect students' heritage cultures.

A microstructure that influenced this barrier of lack of knowledge for the implementation of CRP was fear. For example, after a school meeting in March 2012—the year before the CAR process started—Ms. Mack approached me and expressed to me

her fears about implementing CRP.

> I don't know what to do, the vice-principal asked us [the dual language teachers] to do a monthly lesson in our classroom that includes our students' cultures. But how can I do that?! It's very hard to do it in a social studies lesson because, you know, the curriculum doesn't help!!! (personal communication, March 1, 2012)

Teachers showed interest in learning how to make these connections. However, fear reflecting some of the teachers' lack of knowledge was present. This shows that, for teachers, lack of knowledge can have different dimensions. In the case of Ms. Montes' lack of her students' variety of Spanish, this was a barrier but it did not carry fear. However, for Ms. Mack, her lack of knowledge for implementing CRP embodied fear. For teacher educators and researchers working with inservice teachers, it is important to take into account the different levels in teachers' knowledge.

Inappropriateness of Social Justice for Children

In early childhood and elementary education, it is known that many practitioners do not see social justice issues appropriate for students. In their study with two groups of educators, Silva and Patton (1997) found that some of the teachers pointed out, "I'm not sure if it [extending the curriculum to include decision-making and social action] should be included;" another teacher stated, "Some [curriculum approaches] are not appropriate for young children" (p. 35). However, Hyland (2010) references a number of studies that show how social justice can work in early childhood education and reports. She writes,

> It is essential that early childhood educators continue to develop practices and pedagogies that address the educational injustices that plague children from historically marginalized groups and that teachers examine the value laden messages in everyday practices in order to create more just learning environments. (p. 82)

However, in my study, teachers, especially in the lower elementary grades, expressed a concern about the adequacy of social justice issues for their students. Their main idea

was based on a microstructural belief at the intrapsychic level (Persell, 1977) that social justice issues were not appropriate for young children. First, I will expand on teachers' general beliefs of the incompatibility of social justice with young children. Second, I will specifically discuss teachers' concern about the social justice issues not being developmental appropriateness.

First, despite the important body of literature that shows how a social justice curriculum in early childhood is needed, and is possible (Boutte, 2008; Cannella, 1997; Cannella & Soto, 2010; File, Mueller, & Wisneski, 2012; Yelland, 2005), teachers still have concerns about the implementation of social justice in elementary education. Scholars have written that children from very young ages internalize messages about power and privilege with issues related to race, ethnicity, class, gender, and language, which they perpetuate through their play and talk (Ryan & Grieshaber, 2004). In my study, 1 of the teachers said that she thinks concepts related to the development of sociopolitical consciousness are difficult for young children. A teacher in the lower elementary grades mentioned to me that she was trying to include a discussion of social justice issues within her classroom, but that she found it somewhat difficult because of her students' young age.

In the case of Ms. Bell, the 4th-grade teacher, she had fear about the negative feelings that social justice issues can awake in children. Her main concern was that discussing about social inequities and discrimination issues could lead minoritized students to feel victims of an oppressive society. She did not want to generate hatred or sadness in her students. She argued,

> Highlighting social inequities probably will be hard… Because I am always a little bit hesitant, because it's like, maybe these kids haven't even thought of this

> before. Am I creating something that's not there? I mean, of course, I know it's there… I don't want them to become where they're feeling victimized… The world has done this and this to me!!! (personal communication, December 13, 2012)

Ms. Bell's quote, especially the last two lines, shows a feeling of discomfort when reflecting upon social justice issues for children. She believed that sociopolitical consciousness could hurt her students. This builds on Parhar and Sensoy's (2011) research with classroom teachers who reported they had feelings of discomfort as a first step in their ongoing critical self-reflection in social justice issues.

Second, scholars have shown that CRP is and should be developmentally appropriate (Brown-Jeffy & Cooper, 2012; Nieto, 2010). However, this is still an issue for some teachers. One of the teachers in the lower elementary grades talked about the incompatibility of CRP with early childhood teaching approaches. For her, in early childhood you need to establish good foundational knowledge and present big ideas, but for her, CRP went beyond the foundational and looked more at specific and deeper knowledge. She also questioned students' developmental stage and maturity for discussions around sociopolitical consciousness issues. Another teacher also prioritized socio emotional and social skills over CRP, and did not see how those two related. She was concerned that CRP materials, including culturally relevant books, were not age appropriate.

Other Barriers

In the next lines, I discuss other barriers for the implementation of CRP that were not a theme in teachers' stated barriers. However, based on my observations, these were also barriers that, although sometimes latent during our CC CAR process, could have

contributed to friendly resistance and deserve attention. I acknowledge that there might be other barriers that were under my scope of knowledge that could have also motivated teachers' friendly resistance.

In the literature, there is an important agreement about the importance of diversifying the curriculum. However, scholars argue that there is still a gap between this agreement and actual results in the classroom that reflect in the teaching practices (Boutte, 2008; Morrison et al., 2008; Sleeter, 2012). The origin of this gap can be due to a wide range of micro- and macrostructures (Persell, 1977) that act as barriers and hinder teachers' enactment of culturally relevant practices (Sleeter, 2012; Travis, 1998). In my study, I learned some of the underlying reasons for teachers' friendly resistance. Sometimes these were influenced by macrostructures and sometimes these challenges were due to microstructures. One of the macrostructures is the "demographic imperative" in education. This is a term that points out to the disparity of a majority homogenous teaching force composed of White, female, middle-class, English monolingual teachers who are often unprepared to teach a growing number of diverse students on the basis of race, culture, class, and language, a gap that demographers have projected that will be on the rise (Banks et al., 2005; García, Arias, Harris-Murri, & Serna, 2010; Valdez & Fránquiz, 2010). In one of my *pláticas* with 1 of the teachers, she said that although she appreciates and enjoys diversity, she had very limited experiences to interact with diverse people in Utah. The unpreparedness of majority teachers to teach diverse students is a major barrier to the implementation of CRP for this group of educators (Zeichner, 1992, September).

Some common barriers that I also observed in my study and that teachers

encountered are lack of training to work with culturally and linguistically diverse students and lack of opportunities to learn about CRP during their teacher education or alternative licensure programs (Hyland, 2009; Melnick & Zeichner, 1998; Worthy, 2005). For example, talking with 1 of the teachers about her preparation for teaching culturally and linguistically diverse students, she mentioned to me:

> My degree was specifically literacy based, so I was really doing reading and linguistics and things like that, yeah. So I really didn't have any cultural classes until when that was my first job that I got, at Casas Elementary, and I was suddenly exposed to all this. I was like, "Whoa. I've got a pretty steep learning curve here." And I did. I learned. And I learned the good ways and I learned the bad ways. (J. Cox, personal communication, October 30, 2012)

Casas Elementary (a pseudonym) is a very diverse urban school in Salt Lake City where this teacher started her teaching career. This teacher's statements show that her education, a macrostructure, did not include preparation for working with diverse students. An important institutional structure that preservice teachers encounter for learning CRP are teacher education programs themselves, due to racism, privilege and White power in those programs (Glimps & Ford, 2010; Hayes & Juárez, 2012). However, I argue that for many preservice teachers, especially White teachers, these barriers go unnoticed. This could have been the case for some of the teachers in my study. Additionally, Hyland (2009) shows that in her study of a new teacher, deficit discourses at the school where she was working hindered the efforts to implement CRP of a novice White teacher of a large class of students of color. The macrostructure of deficit discourses represents a structural constraint that was present for the participants of my study. This is exemplified by Ms. Lee's comment, "Porque aquí hay problemas de bastantes maestros que piensan que los niños no pueden" [Around here, there are problems of many teachers thinking that children can't] (personal communication,

September 26, 2012). Another barrier is the pressure of standardization and accountability (Sleeter, 2005). Some of the teachers talked about this macrostructure and the pressure that these tests represent. Teachers also talked about the district tests, as well as the tests required by the literacy coach.

All these barriers that I have introduced so far could have contributed teachers' friendly resistance for the implementation of CRP throughout the CAR process. I have no doubt that there are other barriers that went unnamed that could have also fueled teacher friendly resistance. There is a need to listen to teachers' voices of what they perceive as their everyday barriers' to meet the needs of culturally and linguistically diverse students through pedagogies, such as CRP (Lytle & Cochran-Smith, 1990; Zechner, 2014). Validating teachers' beliefs about their barriers for CRP enactment can help us successfully collaborate with teachers to work on those barriers these educators encounter while they find themselves constrained in their professions.

Culturally Relevant Activities Through Adelante

In Chapter One, I wrote that the *Adelante* partnership is a college awareness and preparatory partnership housed in Jackson Elementary – my research site – since 2005. For the teachers, as well as for the school community, this partnership has been a structure that has been focused on transforming the school culture to make it more socially just. The *Adelante*[13] directors formed the *Adelante* partnership "as a counter-space, to directly confront the racist and historically oppressive role that schools play in the lives of students and families of color" (Alemán et al., 2013, p. 327).

[13] The co-founders of *Adelante* were Octavio Villalpando, Dolores Delgado Bernal, and Enrique Alemán, Jr.

Adelante has created and fostered culturally relevant discourse communities at the school, which was instrumental for the preparation of the CC CAR work during the period of my study with the teachers. One of the programmatic components of the partnership is cultural enrichment. This goal is focused on strengthening students of color through the recognition and inclusion of students' cultures and funds of knowledge in the school curriculum. One of the activities that the *Adelante* staff members do to meet this goal is collaborate with teachers to implement culturally relevant curriculum. From my conversations with teachers, the *Adelante* work was a support mechanism to incorporate CRP into their classroom. For example, as part of the Peter Suazo award that *Adelante* received, Ms. Lee wrote in her letter of support:

> The children have been exposed to cultural awareness and celebration through the oral traditions program implemented at Jackson for grades 2-6. Their program has evolved each year and it currently supports oral language projects that assist the children in understanding more about their culture and the culture of their peers. The children are celebrated in such a way that they are empowered to feel pride for their families' culture (personal communication, January 28, 2013).

In addition to creating a culturally relevant discourse community at the school, this structural influence over the years could have helped teachers be more prepared for the implementation of CRP and could have led them to decrease friendly resistance in the CC CAR process. I found that teachers appreciated the CRP practices implemented by the *Adelante* staff members in teachers' classrooms. For example, after Ms. Mack mentioned several barriers she was experiencing for the implementation of CRP, she said, "Entonces, el único tiempo que yo tengo de hacer eso ahora es lo que hacen en el programa de Adelante que ellos vienen una vez por semana" [Then, the only time I have now to do that is what they do in the Adelante partnership that they do once a week] (personal communication, October 10, 2012).

In the case of Ms. Bell, when I asked her about culturally relevant practices she had done in the past, one of the activities she mentioned was her work with *Adelante*.

> Really the only big one, because this is a very weak area, but one thing I have done is participate in an oral history project with *Adelante*. So when they came in, the cultural relevancy of my classroom increased not because of me, but because they helped in that area. So the first one I did, we did an interview of our mothers on the day they were born, so they kind of interviewed their mothers. That was one thing that we did to connect to their personal culture. (personal communication, October 11, 2012)

Teachers were supportive of CRP, the *Adelante* partnership, and its focus on empowering students of color. However, some of the teachers felt they still were not prepared to implement the type of CRP activities *Adelante* provided. I asked Ms. Bell if she would feel capable to do those types of culturally relevant activities on her own if she did not have *Adelante* help in her classroom.

> It would probably just fall through the cracks. Probably not. I mean, I know it's always there, but I wouldn't feel the need to like, okay, oh, I need someone to come in and they're going to be working with me on this, so it wouldn't be as prevalent. To be honest. (personal communication, October 11, 2012)

Although *Adelante* was a positive culturally relevant structural influence in teachers' professional lives, teachers also had other macro- and microstructural influences that could have constrained the implementation of CRP. I have already discussed some of these barriers in this chapter.

Messiness in Categorization of Teachers' Practices

In this section, I discuss the messiness in the categorization of teachers' practices based on Banks' (2002, 2009, 2013) teaching approaches to multicultural content: the contributions approach, the additive approach, the transformative approach, and the social action approach, which I introduced in Chapter Two. In short, according to Banks,

the contributions mode focuses on superficial cultural approaches, such as heroes, holidays, and discrete cultural elements. The additive mode focuses on content, concepts, themes, and perspectives in a mainstream curriculum. The transformative mode has a nonmainstream structure in which concepts, issues, events, and themes are discussed from various ethnic perspectives. And the social action mode focuses on decision making on important social issues.

The messiness in the categorization was due to four limitations I found in Banks' classification of multicultural teaching approaches. First, there is a need to include resistance elements and a resistance mode; second, we must acknowledge fluidity across the multicultural teaching modes; third, hybridity in teachers' practices across the multicultural modes must be explored; and finally, there are additional challenges for categorization based on the nature of my study.

Need of a Resistance Mode

I found that there were resistance elements in teachers' practices. The friendly resistance mode refers to teaching practices absent of cultural and sociopolitical elements. I found that some of the lessons I observed did not include any of these elements. This made me include the friendly resistance mode. Figures 8, 9, and 10 illustrate the need of including a friendly resistance mode for lessons absent of cultural and sociopolitical elements. It could be argued that because a resistance mode does not include cultural or sociopolitical content that it cannot be considered in a classification of multicultural teaching practices. However, I argue that in a teacher collaborative work as a type of professional development those practices need to be studied because they can inform the facilitator what her/his next step is in the collaborative work. Those practices are also

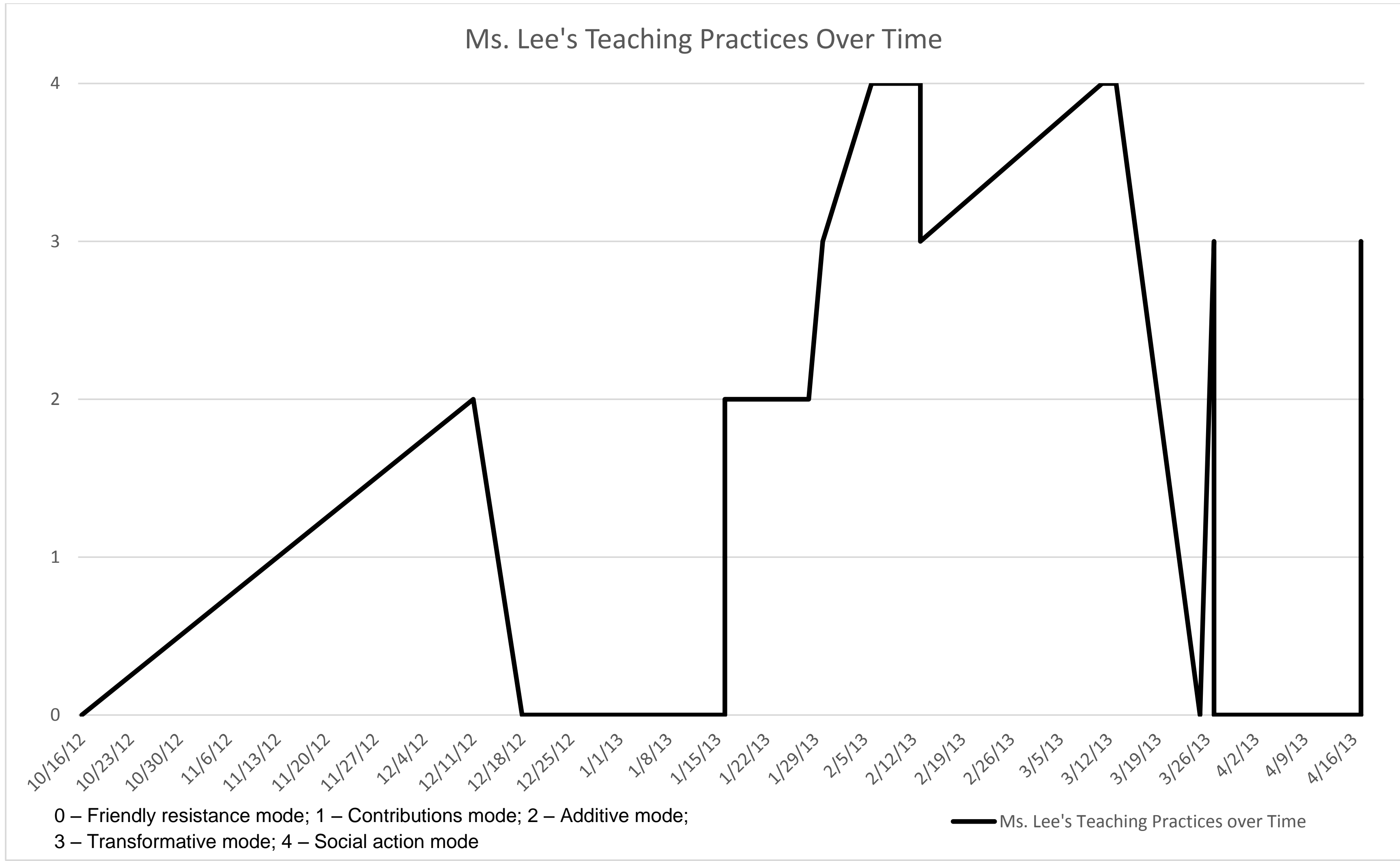


Figure 8. Ms. Lee’s Teaching Practices Over Time.

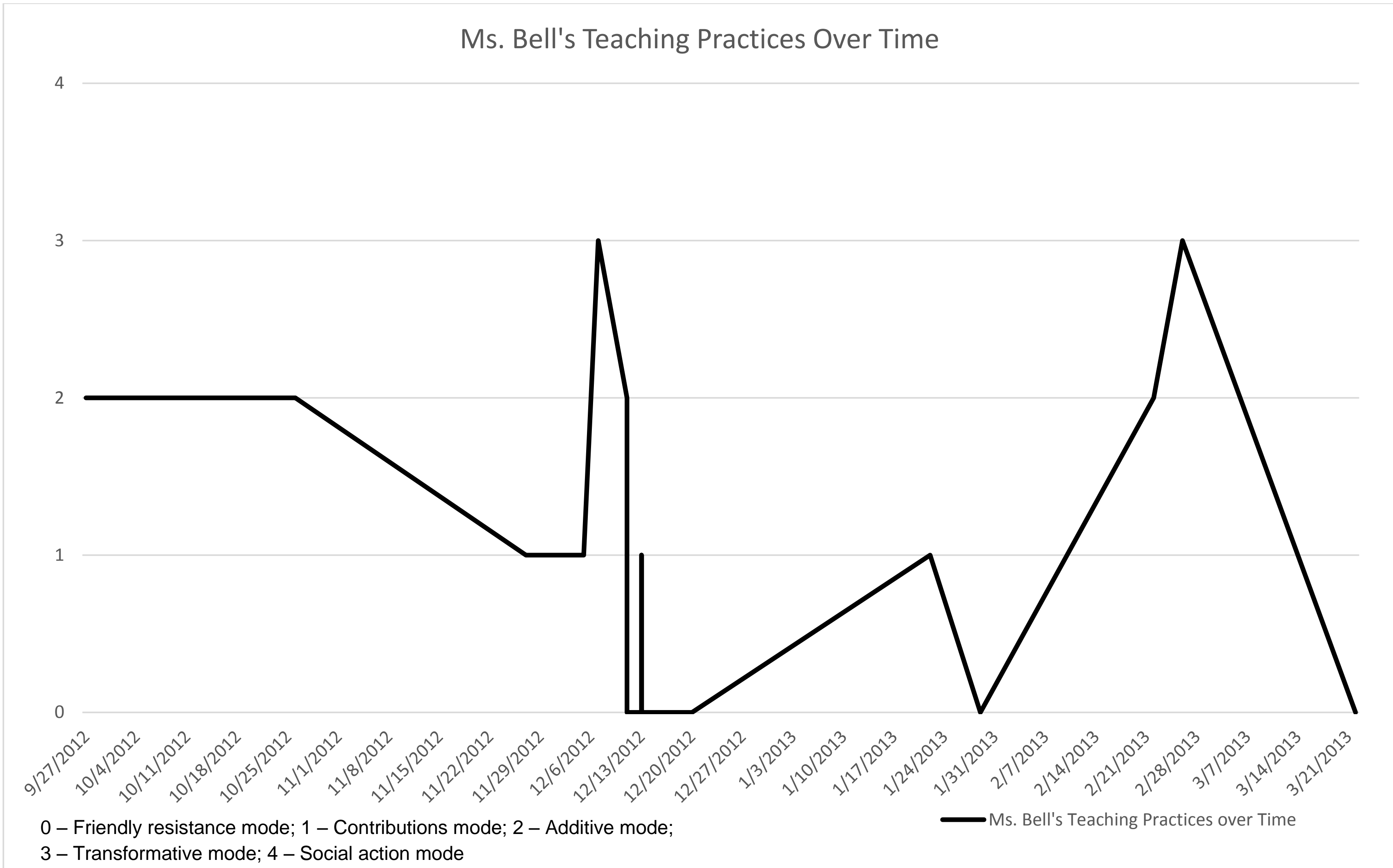


Figure 9. Ms. Bell’s Teaching Practices Over Time.

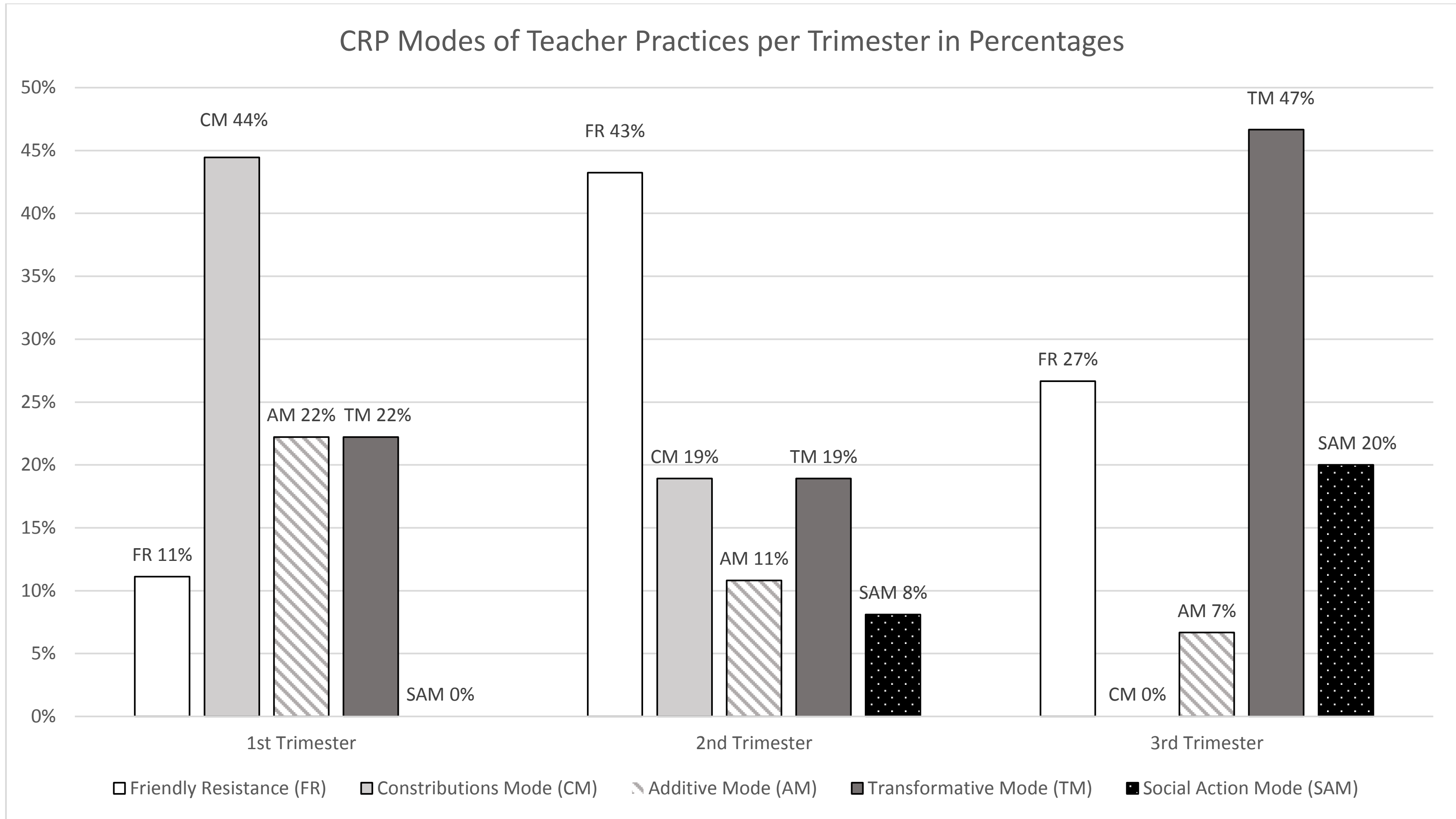


Figure 10. CRP Modes of Teacher Practices per Trimester in Percentages.

important for research purposes as happened in my study.

Two fair matters to explain would be how the friendly resistance mode differs from normative approaches, and to what degree the friendly resistance mode is a product of resistance and not a failed attempt. First of all, I use the friendly resistance mode in a CAR that is serving as a type of professional development. The friendly resistance mode applies to teachers who are engaged in a CRP discourse community, which exercises power to teachers. It applies to teachers involved in a teacher collaborative work who are expected to enact CRP. In this scenario, friendly resistance occurs when these teachers employ their agency to not to enact CRP. Because some teachers might be learning about CRP, they might fail to truly enact CRP. In my study, if a lesson was not necessarily culturally relevant but incorporated a cultural or a sociopolitical element, I did not categorize those lessons in the friendly resistance category. I considered that those teachers were giving their first steps towards CRP. Also, for the classification of those lessons, I found the closest teaching mode based on Banks' multicultural teaching modes.

It is necessary to stress that resistance is fluid and that resistance is beyond the friendly resistance mode. There can be elements of resistance in any teaching mode. While the cultural and sociopolitical elements in the multicultural teaching modes are visible, elements of resistance are sometimes invisible. For example, a Mexican teacher might be good at teaching lessons from the perspective of her home country. I would consider this a transformative mode because it is taught from a nonmainstream structure and is relevant to her students with Mexican heritage. However, she might overlook other students' heritage countries and might also resist teaching lessons about Chicana/o issues. This shows that elements of resistance might be present across all teaching

modes.

Fluidity Across Teaching Practices

Banks' (2002, 2009, 2013) work considers that a teacher's learning of the multicultural teaching practices is developmental. Banks (2013) specifically points out:

> It is unrealistic to expect a teacher to move directly from a highly mainstream-centric curriculum to one that focuses on decision making and social action. Rather, the move from the first to higher levels of multicultural content integration is likely to be gradual and cumulative. (p. 193)

However, this argument supportive of a developmental mode in multicultural education did not occur in the CC CAR process. Similar to the nonlinearity, fluidity, and messiness that happened in the phases and activities of the CC CAR process, teachers' CRP enactment throughout the school year was nonlinear, fluid, and messy. For the analysis of teachers' practices, my critical sociocultural theoretical framework takes into account different structures and teachers' agency that influenced their practices while being part of different discourse communities, including the CRP discourse community as part of our CC CAR work.

Before we started the CC CAR process, none of the teachers was implementing CRP on a regular basis. Based on the three classroom observations that I made to each one of the teachers, all of them showed improvement throughout the CC CAR process. However, it was not always developmental. The examples that best illustrate fluidity across teachers' practices are the cases of Ms. Lee, the 1st-grade teacher with a social justice passion that I discussed in Chapter Four, and Ms. Bell, the 4th-grade teacher. These teachers' practices are represented in Figures 8 and 9. These figures capture the average of these teachers' practices over time based on the teaching modes they enacted

in each one of their lessons over time.

In Ms. Lee and Ms. Bell, fluidity is more evident because they received a higher number of observations in a more consistent manner throughout the school year. Ms. Lee enacted 23 lesson plans, and Ms. Bell, 19. Figures 8 and 9 show that their practices did not necessarily show a developmental improvement throughout the school year. Figure 8 shows that Ms. Lee's practices improved because in January she was able to start including transformative and social action teaching elements. Figure 9 shows that Ms. Bell improved her teaching because in December she was able to start teaching in the transformative mode. However, these figures also show that their teaching practices were fluid, nondevelopmental, nonlinear, and messy. Like any teacher, the teachers in my study had different structural influences throughout their lives (Buendía et al., 2003). For Ms. Lee and Ms. Bell an important structure was the National Board certification.

Hybridity Across Teaching Practices

When I categorized teachers' practices in my study, sometimes there were elements of more than one multicultural teaching mode within a lesson plan. Banks (2002, 2004, 2009) presents the multicultural teaching approaches as isolated forms of teaching. However, he does make a superficial mention to the possibility of mixing and blending approaches. He writes, "the four approaches for the integration of multicultural content into the curriculum… are often mixed and blended in actual teaching situations" (Banks, 2013, p. 193). He also acknowledges mixing and blending in earlier work (Banks, 1988). However, this concept is underdeveloped in his work and is related to the idea of a developmental process that I discussed earlier. The next sentence he writes after the acknowledgement of hybridity is: "One approach, such as the contributions approach,

can be used as a vehicle to move to other, more intellectually challenging approaches, such as the transformation and social action approaches" (Banks, 2013, p. 193). However, as I showed before, teachers' CRP practices are nonlinear, fluid, and messy.

In this section, in order to push the concept of hybridity in Banks' work, I present an example of a teacher's practices that represents hybridity in a lesson plan. Ms. Nikolaidis, the English kindergarten teacher with Greek heritage, read a book called "Swing high, swing low," by Fionna Coward. While reading this book, Ms. Nikolaidis included additive and transformative elements in her teaching. The additive elements were references to community and heritage cultural elements. The transformative elements were centered on racial differences.

Regarding the additive elements, the local elements in the neighborhood centered on a child's house close to a local grocery store, a children's museum that used to be in the neighborhood, and a neighborhood park. On the book cover there were two siblings in a park. Ms. Nikolaidis made a connection with a local park. She said: "Do you know there's a park in the neighborhood that is called Jackson Park? Who's been to Jackson Park in our neighborhood? Raise your hand!"

With regard to additive elements connected to students' heritage countries, an example of an additive element is when in the story there were two siblings in the kitchen with their mom. Ms. Nikolaidis wanted to incorporate students' heritage cultures in the story. She said: "Sometimes in the kitchen we might have things to decorate with because we like certain things." After she pointed to some things that the family in the story had in their kitchen, she validated different cultural elements in students' kitchens. For this, she used Greek elements in her kitchen as an example.

> You might have your kitchen with something because it's about your family, where your family is, right? So like in my kitchen, we would have some spices that we use in the food that we use, like oregano, okay? So maybe in your kitchen, [a student yells out that he has peppers in his kitchen] it's because of things that you cook in your family because you cook different things that what I cook, right? 'Cause your family likes different things. What else…? So Luca, you said peppers? So did that make you think of something that you wanted to say, about your kitchen?

It is known that peppers are part of the traditional Mexican cuisine and that sometimes peppers are visible somewhere in the kitchens of households of Mexican heritage. Ms. Nikolaidis expanded on peppers and talked about cultural differences. She said that at her house she would not have peppers, but that she would have lemons and other traditional things of Greece, her heritage country. She also talked about the importance of respect between different cultures. Comparing the student's house that has peppers and her house she contended:

> Does that mean his house is worse than my house or better than my house? At Luca's house they have peppers because they use those at his house. Are Luca and me, are we alike? Is it okay that we are different? [Children responded with a yes] Yes, it's okay. And he's not gonna make me eat his food and I'm not gonna make him eat my food, but if he'd like to try it, or certain things that he would like to try from my house if I was taken by, he could do that."

The examples of Ms. Nikolaidis' teaching practices on culture exemplify that, although her statements were based on a mainstream structure (the book), she was able to bring additive elements that were close to children's lives and experiences. These are additive elements because they were "added to a curriculum as appendages instead of being integral parts of a unit of instruction" (Banks, 2013, p. 188). Also, these elements are noncritical and do not challenge the mainstream structure or curriculum (Banks, 2002).

In regard to the transformative elements, on one of the book pages, there were people of different races crossing the street. Ms. Nikolaidis pointed out at the

illustrations of these characters and asked: “So we’ve got different people that live in this neighborhood, do they all look the same?” Students responded with a “no.” In another part of the book in which there were children of different races she engaged again in asking about racial differences in which students responded unanimously in unison.

> Ms. Nikolaidis – The kids all come together; they’re from the neighborhood. They’re not all the same; they all have black hair?
>
> Students – No!!
>
> Ms. Nikolaidis – They all have blonde hair?
>
> Students – No!!
>
> Ms. Nikolaidis – They all have brown hair?
>
> Students – No!!
>
> Ms. Nikolaidis – Okay, no! Is one kind of color better than another kind of hair color?
>
> Students – No!!
>
> Ms. Nikolaidis – How about their faces? Do they look the same?
>
> Students – No!! Yes!!
>
> Ms. Nikolaidis –Close! Are all your faces the same?
>
> Students – No!!
>
> Ms. Nikolaidis – No!!!!! We all come from different places.
>
> A student – The skin.
>
> Ms. Nikolaidis –The color, see, this kid right here. She has a little bit darker skin, and this girl right here see on the other page she has lighter skin, is it better for this kid to be this color?

At this point, some students responded affirmatively and others negatively. Ms. Nikolaidis concluded talking about the importance of liking your skin color. These quotes represent transformative elements because they are sociopolitical. The contributions and additive modes are not sociopolitical. However, the lesson was mainly taught based on a mainstream structure, which is a book about two White children who go with their mom to different parts of the neighborhood. These examples of hybridity in a lesson exemplify that there is no fidelity to a single multicultural teaching mode in teachers' practices, even within an activity such as reading a kindergarten book. This shows messiness in teachers' practices as well as messiness in the process of their categorization.

In my analytical process I was challenged with the dilemma of how to classify these hybrid practices. In my study, I decided to categorize those lessons in the highest teaching mode. I consider Ms. Nikolaidis' lesson transformative. My decision is based on an ethical approach that validates teachers' efforts in their work to become CRP teachers. Thus, if a teacher taught a lesson with additive elements but she also made a call for students to make a difference on a social justice issue, I considered that lesson had a social action mode.

Additional Challenges in Categorization of Teachers' Practices

I found two additional challenges for the categorization of teachers' practices. This led me to make changes to Banks' (2002, 2009, 2013) multicultural teaching modes in the analytical stage of teachers' practices. First, Banks emphasizes that the transformative mode includes a discussion from various ethnic perspectives. Although some teachers took into account various ethnic perspectives in their lessons, oftentimes

teachers focused on Latina/o issues. In the Spanish-English DL program, most minoritized students had Latina/o heritage. I considered that those lessons were still transformative as long as they had a nonmainstream structure or had sociopolitical elements, as happened with the sociopolitical elements I shared in the previous example of Ms. Nikolaidis' lesson.

Second, after reading Banks' (2002, 2009, 2013) work, I still had a hard time classifying some teaching practices that included cultural elements. Banks says that the contributions mode has discrete cultural elements. However, the additive mode also has cultural elements when Banks talks about cultural content, concepts, themes, and perspectives in the mainstream curriculum. Banks might refer to these elements as indiscrete cultural elements. In my categorization, I considered a contributions mode any attempt to bring superficial cultural elements related to ethnic groups. I understood that the elements were additive when the cultural elements were content based and well consolidated in the lesson.

Teachers' Beliefs and Practices Over Time

In this section, I provide one example of each one of the multicultural teaching modes, including the friendly resistance mode, representative of teachers' practices throughout the study during each one of the third trimesters of the CC CAR process. My discussion about the categorization of teachers' CRP practices over time is based on my observation of the 61 lesson plans throughout the school year. As I mentioned earlier, while I observed each teacher three times throughout the school year, I observed a total of 19 lessons of Ms. Bell and 23 lessons of Ms. Lee. These 2 teachers combined their CC CAR work with their work on their National Board certification, which had an important

structural influence in their teaching practices throughout the year.

In addition to teachers' practices, I also discuss their beliefs over time in relation to their practices. I extend the conversation about teachers' beliefs about their barriers for the implementation of CRP juxtaposing these beliefs to teachers' practices throughout the school year. I focus on the four barriers that became a pattern in my study: lack of time, lack of CRP materials, lack of knowledge, and inappropriateness of social justice for children.

Figure 10 indicates teachers' practices based on each one of the five teaching modes per trimester. This figure shows that teachers moved towards the social action mode. However, in this figure, when we take into account the friendly resistance mode, it is noticeable that teachers' multicultural practices throughout the school year are fluid. Friendly resistance occurred when teachers' practices did not include any cultural or sociopolitical element. In this section I will show an example of a friendly resistance lesson taught by one of the teachers. Teachers were influenced by different structures for this to happen. I will discuss structures that influenced the teacher that exemplifies the friendly resistance mode.

In the rest of this section, I discuss teachers' practices over time. The implementation of the CRP teaching practices varied per trimester. Therefore, rather than introducing an example of each one of the multicultural teaching modes in order from friendly resistance to the social action mode, I introduce them based on which multicultural teaching mode made a great impact or was representative in each trimester.

First Trimester

Figure 10 shows that in the first trimester (September-November) of our CC CAR work, 22% of the teaching practices by the teachers were classified both in additive and transformative modes. This number in the transformative mode is high comparing to other studies that show that teachers have a hard time putting this mode into practice (Silva & Patton, 1997). While none of the teachers practiced the social action mode during this trimester, 44% of the teaching practices fell under the contributions mode. Due to the fact that the contributions mode was the highest during the first trimester, I illustrate an example of this mode. Next, I show an example of the additive mode because this was the trimester in which there was the highest number of teaching practices in an additive mode.

The Contributions Mode

One of Ms. Davies' lessons, the 6th-grade teacher, exemplifies the contributions mode. The first time I went to observe Ms. Davies, she taught a lesson that was introduced by vocabulary words. These terms were used in a structure composed by a digital book based on the StoryTown textbook, which was showed in the Smart board. The stories were about the race to the South Pole by the parties of Amundsen and Scott, mummies, and a story that developed in Alaska related to sledging dogs. This lesson was taught in Spanish and lasted about 50 minutes.

Speaking of the packs of dogs that were sledging the explorers to the South Pole, she mentioned the word "conducir" [to drive]. She asked, "¿Qué significa conducir?" [What does driving mean?]. She explained that in Spanish, "conducir" is related to "conductor" [driver], and "conducir" [driving]. She added, "Conductor is the guy that's

driving the train," and she asked, "Where might you find conductors around Salt Lake?" The students answered in the train. She continued, "Trains." But what kind of trains might you actually ride? Those trains you have seen here." Students responded, "Trax." The Trax is a light rail system in Salt Lake City. She continued, "The Trax! Trax has conductors, just like other trains do." Ms. Davies was able to refer to the well-known Trax, and conductors of the Trax in the students' local community. This superficial cultural connection was content related and acknowledged students' local resources.

This lesson had other parts that I do not discuss because like the exploration to the South Pole, I do not consider them multicultural because according to Banks' (2009), the multicultural teaching modes are pertaining to minority groups in the U.S. society. This lesson is definitely noncritical; therefore, it does not qualify for being considered transformative or social action. Also, this lesson does not expand on ethnic minorities; thus, it is in an additive mode. This is not representative of a friendly resistance mode because Ms. Davies was not resistant to integrating students' cultures, and she actually made reference to a cultural element, the Trax. The Trax is a discrete cultural element, which relates to the contributions mode. Although the Trax is not an element of an ethnic group in specific, it is an element close to the lives of many of the students in Ms. Davies' classroom. A Trax station lies a block away from the school and it is likely that many students take the Trax, especially students coming from low-income homes. Therefore, I found that the most appropriate categorization of this teaching mode was the contributions mode because of this cultural element that was discussed in this lesson. Otherwise, I would have categorized it under friendly resistance due to the absence of cultural elements representative of minority groups in the United States.

Ms. Davies' teaching practices were influenced by a structure, a lesson presentation by the StoryTown textbook company that was ready to show on the Smart board. As a novice teacher, Ms. Davies used her agency to align her lessons to the textbook. When Ms. Davies filled out the rubric/questionnaire, she wrote that the barriers she faced were not necessarily related to the implementing of CRP. She wrote: "the lights have to be off to see the screen so the room is dark. Lessons are long because we have to include so many elements, and it is hard to keep students engaged and learning." The four themes corresponding to teachers' beliefs about barriers for the implementation of CRP seemed not to be an obstacle for this lesson. The superficial connection to the Trax system did not need additional time, CRP materials, CRP knowledge, or overcome the belief of the inappropriateness of social justice for children. She only needed knowledge about the Trax system in Salt Lake City. This builds on Banks' (2013) statement that shows that this is the easiest teaching approach.

The Additive Mode

In October, Ms. Bell, the 4th-grade teacher, taught an additive lesson in preparation for a transformative set of lessons in a transformative mode based on students' heritage countries. This lesson had a duration of 50 minutes. This setting of this lesson was an English language development class. This is a class of 10 4th-grade students who range in language proficiencies from level 1, Entering, to level 4, Expanding, according to the World-class Instructional Design and Assessment (WIDA) standards. The lesson topic of the lesson was Japan. Ms. Bell expresses her use of agency in the choice of this topic when she wrote in her teaching rubric, "I chose Japan because it used to be a topic we studied in Social Studies. I also wanted to save the

students' countries for them to do for their individual research projects." With this topic, Ms. Bell wanted to develop a CRP discourse community in her English language development class. The content goal was "I can plan a research paper by organizing information from a website on a graphic organizer." The language goal was "I can use prewriting strategies like filling out a main idea and detail graphic organizer to plan writing."

This lesson started with a grammar review in which students had to complete sentences with a subject and predicate. Then, Ms. Bell introduced the research topic supported by a Google Earth tour. She started in Utah, flew across the globe to Mexico, Guatemala, Tonga, and ended in Japan. These were the heritage countries of the students in Ms. Bell's English language development class. Ms. Bell said that those countries are important for the class. She focused on where they were geographically located. She reviewed which of those countries were an island, and which of them were not. She also said that learning about cultural things in Japan would help them focus on cultural things of their own countries. Then, Ms. Bell went to World Book online and looked up Japan. From this information Ms. Bell and her students filled out a main idea and detail graphic organizer as a class. They compiled information related to elements such as the land and climate. They later used the information from this graphic organizer to write a five-paragraph report on Japan.

The culturally relevant portion of this lesson was when Ms. Bell went through students' heritage countries in the virtual field trip, which was powerful but did not have a critical perspective. For this reason, this lesson was in an additive mode. It added cultural content farmed in a mainstream structure. Learning about Japan served as

preparation for learning about students' heritage countries. However, learning about Japan was seen through a mainstream perspective, and although cultural, for now it did not align to students' heritage countries.

Ms. Bell wrote some of her structural beliefs in a teaching rubric part of the activities of our CC CAR process (see Appendix C). Ms. Bell expressed a number of barriers she identified in this lesson. For example, she wrote, "I don't know how familiar the Tongan student is with her country because she grew up in the States." She wrote that she needed to learn more about cultural elements of her minoritized students in Utah.

Ms. Bell showed friendly resistance in her lesson. For example, there is an item in the rubric that asks about how she highlighted social inequities and discrimination. She responded: "The purpose for this project was more fact based than issue based. My main goal was to teach the students the structure of research writing." For the next item that asks about helping students become social justice activists she wrote double quotes expressing that the answer to that item was similar to the question about social inequities and discrimination. This builds on her concern about the adequacy of social justice issues for young students. Although Ms. Bell was part of our CRP discourse community, her classroom practices only included the tenet of cultural competence. She was still learning about the tenet of sociopolitical consciousness, which she related it to the social justice area. The week before Ms. Bell taught this lesson plan, we held our individual introductory *plática*. When I asked her about barriers for the implementation of social justice practices in her classroom she said:

> Okay, with social justice, I will admit that sometimes I'm afraid of it. I'm going to offend someone; I'm going to say something wrong; I'm going to teach them wrong. So, I mean, the whole social justice thing, I have my own opinions about tolerance and things, and sometimes I'm afraid of letting my own opinions come

out if they're maybe not educated enough or I'm going to say the wrong thing.

All these quotes evidence that Ms. Bell showed friendly resistance in her teaching practice based on her statements about fear, sense of inadequacy and unpreparedness revealed a week before this lesson. However, this friendly resistance did not prevent Ms. Bell from being open to learning. She also pointed in this individual introductory *plática* that she was open to learning these issues. She said:

> Knowing how to manage a social justice conversation would be good. I mean, how to bring it up in a positive and productive way instead of increasing whatever divisions there are, whatever stereotypes there are, I mean that takes work. But I think overall though there are small teaching moments that always come up just as in other aspects of life that you can count on.

In this quote she also manifests that for her, learning how to manage social justice in the classroom is essential. Otherwise, certain social justice conversations can be negative, unproductive, and create divisions. Ms. Bell was afraid that implementing social justice without the right preparation could harm her students. In a follow-up *plática* we held in December she emphasized structural beliefs related to the inadequacy of social justice for young children, which I already discussed when I introduced this barrier as one of the themes of teachers' beliefs. She was looking for a specific type of activism. In the follow-up *plática* in December she said: "It's like striving for that balance between recognizing it and then getting them to be on the positive activist side." This structural belief influenced Ms. Bell's teaching practices in our CC CAR process.

Also, her concern for social justice for children relates to one of the four themes of the barriers for the implementation of CRP. However, in her teaching rubric she did not make mention of the other three themes: lack of CRP materials, lack of CRP knowledge. Although those barriers could have impacted Ms. Bell, it seems that to her,

her main barrier to incorporate the tenet of sociopolitical consciousness is her belief that it is not appropriate for young children.

Second Trimester

According to Figure 10, in the second trimester of this study (December-February), while the additive mode sank from 22% in the first trimester to 11%, teaching practices with a social action teaching mode rose from nonexistent to 8%. However, while the contributions mode sank from 44% in the first trimester to 19%, friendly resistance surged from 11% to 43% in the second trimester. This is an example of how this work can be messy and is not always linear. Because friendly resistance is the most representative mode in this trimester, I show an example of this teaching mode exemplified by Ms. Cox. She taught this lesson in January. The second teaching mode that boosted in this semester was the social action mode, which I also show an example based on a lesson enacted by Ms. Mack in February.

The Friendly Resistance Mode

Ms. Cox, the English 1st-grade teacher, enacted her lesson in English language arts. This lesson took a little more than 30 minutes. The topic was positional prepositions. Ms. Cox started this lesson by dictating some sentences. Then, she introduced some prepositions, such as above, under, and below. She introduced the preposition "beside." There were structures that influenced her lesson. She closed this lesson by reading a couple of books, "We are going on a lion hunt," and "Up, down, and around." These books included the prepositions she previously introduced to the students. One of these books was a chant. Ms. Cox acted out parts of the book while singing and had her students repeat with her. "Up, down, and around" talked about

vegetables in a garden. Ms. Cox talked about differences about vegetables that people like and vegetable that people do not like. She used examples of vegetables in the book, when she talked about broccoli she asked who likes it. Then she said, "some people like it, some people don't. We're all different, right? Okay!" Speaking of beats she said, "So some people like beats, some people don't, that's okay; we're all the same, right?" This shows that Ms. Cox talked about differences. However, she did not enter issues related to CRP, such as cultural competence or sociopolitical consciousness. What did constrain Ms. Cox start those conversations?

In the last group *plática* in May, Ms. Cox filled out a rubric/questionnaire about this lesson (see Appendix E). One of the questions asked about barriers or challenges she found for the implementation of CRP. Ms. Cox wrote, "It is hard for me to teach certain topics in a culturally relevant manner. Sometimes, I think I am really stretching to discuss difficult topics, or force things that aren't there." Ms. Cox showed her sense of agency for choosing not to implement CRP in her classroom. She chose to foster a traditional discourse community in her classroom that does not acknowledge ethnic or sociopolitical differences. This statement built on her discourse in our individual introductory *plática*. When I asked her about obstacles for CRP, one of the barriers she mentioned was:

> Then I think, probably, another obstacle I have is a little bit of fear. Just of, probably, not wanting to do it wrong, is all. Also, I think there are certain sensitive topics, you know, things that come up that are very political or very personal, and I don't always want to be the one who talks about that. Sometimes I will, sometimes I won't. Again, that's a personal judgment I make, you know? But there is some fear in here and, for me, that, "I don't want to be the one to have the conversation about this with you."

Once again, agency is present in her discourse. In this case there is a great sense of agency when she says she chooses not to be the one always talking about CRP. This

quote relates to her statement in the rubric/questionnaire. She perceives CRP as a sensitive and difficult topic. In these statements there are two structural constraints that influence her teaching beliefs and practices. One of them is fear. In this quote she said "a little bit of fear. Just of, probably, not wanting to do it wrong, is all." This structural belief relates to another structure affecting her, lack of culturally relevant materials.

Ms. Cox wrote in the rubric/questionnaire about this structural constraint for the implementation of CRP. One of the questions of the rubric/questionnaire was, "What would I [the teacher] do differently?" She wrote: "I need to find another text that would teach positionality that is culturally relevant. I would also address how some of that positionality is different in other languages." Based on this answer, Ms. Cox was constrained by a structure based on lack of culturally relevant books. Also, in this quote, Ms. Cox shows that she is open to multilingualism when she points to discussing positionality in other languages. This shows her use of agency to be open to multilingualism but not to multiculturalism. In her previous quote in the individual introductory *plática* she did not show an attitude supportive of CRP based on her belief that CRP involves difficult topics and things that are not there.

The four themes of barriers for the implementation of CRP were time constraints, lack of CRP materials, lack of CRP knowledge, and the belief that social justice is inappropriate for children. All these microstructures at the intrapsychic level (Persell, 1977) could have influenced Ms. Cox's friendly resistance teaching mode. However, based on her statements on the rubric/questionnaire and the individual introductory *plática* that I previously discussed, the more evident barriers are lack of CRP materials and the belief that social justice is not appropriate for her 1st graders.

On the other hand, Ms. Cox was well aware of her strengths. Answering to the question of things that worked well in her classroom she wrote: “The kids were very engaged. They learned a lot of positional vocabulary. The students were having fun when learning.” I totally support this statement and I believe it is true. However, this type of situation can lead some teachers to wonder, “Why do I need to implement CRP, which is so hard, if students are already learning, love me, enjoy school and are happy in my classroom?” Showing successful CRP teaching practices in which students have fun learning content knowledge can help teachers be more supportive of CRP and lower friendly resistance.

The Social Action Mode

Ms. Mack, the 5th-grade teacher, prepared her second lesson on her own. She prepared on her own, she had copies of a book called, *Hablemos del Racismo* [Let’s talk about Racism] for a small reading group in Spanish composed of four Latina students. This book is an example of a powerful structure that can create a CRP discourse community in the classroom. With the excerpts that I share next, I show how a micro-practice in the classroom can empower students while challenging relations of power (Moje & Lewis, 2007) in a CRP discourse community. In the discussion with these students, they talked about what race is, that all of them were Latinas, discrimination against Latinas/os in their families and community, issues of citizenship, and things they can do. Also, in this exchange, Ms. Mack shows a great use of her agency to engage in these topics with her four Latina students.

> Ms. Mack: ¿”Qué podemos hacer nosotros como latinos para…?” [What can we do, us Latinos for…?].

Child A: “Ser amables con las otras personas” [Be nice to others].

Ms. Mack: “Ser amables. ¿Qué más?” [Be nice, what else?].

Child B: “Ser amables con ellos y ellos serán amables con nosotros” [Be nice to others and they will be nice with use].

Child A: “Como, como en el trabajo de mi papá. Un señor le dejó trabajar aunque no tenía… - while nodding her head” [Like, like at my dad’s work. A man let him work despite he didn’t have…]—while nodding her head.

Ms. Mack: “Los papeles” [Papers].

Child A: “Si. Pero todavía le dejó” [Yes. But he still let him].

Child B: “A mi papá también, lo dejaron trabajar como jardinero …” [Same with my dad, they let him work as a gardener …].

Ms. Mack: “¿Y usted cree que es justo que porque una persona sea de México, Colombia, Venezuela, Guatemala, la traten diferente?” [And do you think that it is fair that because a person is from Mexico, Colombia, Venezuela, Guatemala, that they can treat them differently?].

Child C: No.

Ms. Mack: ¿Por qué no? [Why not?].

Child A: Porque es injusto [Because it is unfair].

Child D: Todos deberíamos de ser tratados igualmente [We all should be treated equally].

Ms. Mack: Eeeeexactamente jóvenes. Entonces como país, este país tiene todavía mucho que… [Eeeeexactly youngsters. Then as a country, this country still has much to…].

Child C: Experimentar [Experience].

Ms. Mack: Experimentar y mejorar, ¿okay? ¿por qué? Porque todavía tenemos problemas con la inmigración [Experience and improve, okay? Why? Because we still have problems with immigration].

Then, they started talking about revolutionaries, such as Martin Luther King and Rosa Parks. After she introduced the book, Ms. Mack started handing out the book, *Hablemos*

del Racismo [Let's talk about Racism], and said:

> Vamos a aprender qué podemos hacer cuando, cuando alguna persona nos está discriminando porque somos morenos, o porque tenemos un acento. ¡Yo tengo un acento! [We are going to learn what to do when, when a person is discriminating against us because we are brown, or because we have an accent. I have an accent!].

This lesson did not have a mainstream teaching structure, it was critical. This lesson focused on social justice. It challenged macrostructures, such as social injustices and dominant ideologies based on race, immigration, and language. For example, they read about discrimination and they were discussing about immigration issues that a parent of one of the students in the reading group had gone through. This lesson has a social action mode. Ms. Mack encouraged her students to act upon discrimination. Ms. Mack said, "Si ustedes son víctimas de un tratamiento así. Si tu papá es víctima de un tratamiento así en su trabajo. Tiene que ir y denunciarlo, y hablar, y pelearlo, ¿por qué? Porque no está siendo justo" [If you are victims of such treatment. If your dad is victim of such treatment at his workplace. He has to go and report it, talk, and fight it, why? Because that isn't being just]. One of the last things Ms. Mack said before she finished the lesson was, "Todos podemos experimentar racismo. Colombianos, venezolanos, mexicanos. Pero no tenemos porqué cerrar la boca." [We can all experience racism. Colombians, Venezuelans, Mexicans. But don't have to shut our mouths]. After this statement, one of the students said, "Tenemos que hablar" [We need to speak up]. Immediately after, another student said "Luchar" [Fight]. This is a social action lesson because during this teaching activity, Ms. Mack made a call for being an activist. She also discussed sociopolitical issues from the perspective of an ethnic minority group, Latinas. This lesson was not isolated from the curriculum. In addition to the content of these excerpts I

have shared, Ms. Mack was also able to talk about language arts concepts related to the reading, such as prefixes and synonyms. The teacher found in the story an example for each one of these concepts. Thus, this lesson was also content based.

She extended a CRP discourse communities to these students in her classroom. She did this through her statements and by engaging her students in the lesson. This lesson shows how Ms. Mack's agency can develop within the classroom. Additionally, Ms. Mack expressed desires to extend this CRP discourse community to the rest of the class. In one of the documents in the last group *plática*, Ms. Mack wrote, "I would like to do the racism lesson with all my reading groups" (personal communication, May 22, 2013). This shows that Ms. Mack felt she had the agency to implement this lesson with all of her students.

In the analysis of the relation of the four themes of teachers' beliefs about barriers to teachers' practices, one finds that the belief about the barrier of lack of time was not a barrier that Ms. Mack had to overcome. This activity took the same time as the teacher would have taken with a different book. Also, Ms. Mack did not need much preparation beforehand, other than the same time she would have spent preparing a mainstream book. Regarding the lack of CRP materials, Ms. Mack told me in her individual introductory *plática* that she had very limited CRP materials, which can definitely be a barrier. Actually, in the rubric based on this lesson she made mention to her lack of books about social justice. On the other hand, this teacher also told me that she had had that book for a few years in her classroom and that it was the first time she used it. This shows that this type of CC CAR work can help teachers rethink their own teaching practices and bring to their classroom new discourse communities with a CRP focus.

Ms. Mack never stated that social justice issues were inappropriate for young children. However, in our follow-up *plática* in which she filled out the teaching rubric, when she was going through the section of barriers she told me that a barrier for her to help students resist discriminatory forces was her students' fears. Based on my classroom observation and the excerpts I have shared in this section, I asked her if she perceived any signs of fear in her students. She said that her four Latina students did not show any signs but that a barrier could be on her parents' fears. She wrote, "Parents' fears to express their feelings, thinking that they will be in trouble."

Third Trimester

In the third trimester of the CC CAR journey (March-May), there were some significant changes. Figure 10 shows that the contributions mode decreased over time from 44% in the first trimester, to 19% in the second trimester and 0% in the third. The additive mode also lowered from 22% to 11% to 7%. The transformative mode was stable during the first two trimesters, with 22% in the first trimester and 19% in the second trimester. However, in the third trimester it shot up to 47%. In the next paragraphs, I provide an example of a lesson in a transformative teaching mode taught by Ms. Montes. The social action mode went from none, to 8%, to 20% in the third trimester.

With this said, Figure 10 can show a developmental process as long as we disregard lesson plans that are part of the friendly resistance mode. However, the literature shows that resistance is not new in collaborative work with teachers (Musanti & Pence, 2010; Parhar & Sensoy, 2011; Raider-Roth, Stieha, & Hensley, 2012; Sannino, 2010; Travis, 1998). Resistance elements need to be taken into account in this type of

work of CRP and Banks' multicultural education that has a focus on teacher learning and professional development. If we miss resistance elements we are missing important information when working on teacher growth. Figure 10 shows that the friendly resistance mode did not follow a linear or developmental approach. It started with 11% in the first trimester, it went to 43% in the second trimester, and it finished with 27%, which is more than the first trimester. This resistance came from the teachers who were balancing the CC CAR work with their National Board certification. However, this fluidity was still part of the process. Teachers can have different structures in their professional lives that can generate fluctuant and messy teaching practices when trying to implement CRP or Banks' multicultural teaching elements.

The Transformative Mode

Ms. Montes, the Spanish kindergarten teacher, prepared her transformative lesson on her own in April. The topic of her lesson was the "Responsibility of taking care of the Earth." Ms. Montes chose to teach this lesson for Earth Day. In this lesson, she was able to make connections to students' local community, as well as Mexico. Also, she portrayed Mexico and Mexican people as responsible, organized, and intelligent. For example, she wrote: "We talked about how the people in rural Mexico, despite not having the amenities many of the students in Utah even in Mexico have (such as electricity) are still working actively to being eco-friendly by installing sun panels." This implies that Ms. Montes wanted to show Mexicans in a positive way.

She was also able to address social justice issues and power relations of struggle (Moje & Lewis, 2007), such as issues of race. She wrote on her teaching rubric:

> I will highlight social inequities by having a discussing about Earth Day using these higher order thinking questions: Discuss if people who are living in poverty

> can take care of the Earth? Can people of color take care of the Earth? Does language play a role?

This statement shows that in her teaching rubric she planned engage her students in a CRP discourse community. This plan materialized in the classroom. This quote includes "people of color" in one of the questions. In one of the Power Point slides, Ms. Montes had included people of color. Her lesson was deliberately planned with a nonmainstream structure because it was focused on Mexico, the main heritage country of her students.

She started her lesson making connections to the local markets in Utah, such as the Farmer's Market. Then, she introduced a monthly market in Mexico called "Mercado de Trueque" (Trade Market). She had a Power Point slide with a map of Mexico, which showed the location of Mexico City. She explained that at that market in Mexico City people recycle stuff, such as plastic, glass, newspaper, and boxes. She said that people who bring these materials to the market get coupons that they exchange for food. She displayed a YouTube video of the "Mercado de Trueque," in which local people explained in Spanish and English how the recycling system works in the "Mercado de Trueque." After she showed the video, she asked, "¿Quién piensa que ésa es una idea inteligente?" [Who thinks this is an intelligent idea?]. She raised her hand and said, "¡Yo pienso que si!" [I think it is!]. In these examples of the transformative mode, minoritized students' heritage countries are shown with an asset approach that counters deficit ideologies and dominant ideologies that portray countries such as Mexico and Mexicans in deficit ways. Also, this example validates minoritized students' heritage country - in this case Mexico — and can help students feel proud of their heritage. Another example in the same line was when she talked about solar wafers and explained how these work. In one of her Power Point slides, there was a picture of a Mexican family in a rural area

holding a solar wafer. She explained that in Mexico, they are using solar wafers. Again, showing advanced technology in minoritized students' heritage countries is an example of a transformative mode in CRP. While she was talking about the importance of taking care of the Earth, she asked questions to check that students knew that this is everybody's responsibility regardless of people's country, age, socioeconomic status, and race. Some of the questions she asked were:

> "Si viven en Utah, es tu responsabilidad cuidar la Tierra, ¿sí o no?" "Si viven en México, ¿es tu responsabilidad?" "En la Florida, de donde viene Ms. Montes, ¿es la responsabilidad de ellos?" "Si eres un niño de tu edad o un adulto como Ms. Montes, ¿es la responsabilidad de nosotros?" "¿si tiene mucho mucho dinero? Una persona si tiene mucho dinero, ¿es la responsabilidad de ellos también?" "¿qué pasa si eres pobre, no tienes muchas cosas, ¿no van a cuidar la Tierra tampoco o si van a cuidar la Tierra?" "Si tienes la piel del color de Ms. Montes, como clarita, ¿es mi responsabilidad?"
>
> [If you live in Utah, is your responsibility to take care of the Earth, yes or no?" "If you live in Mexico, is it your responsibility?" "In Florida, where Ms. Montes comes from, is it their responsibility?" "If you are a child of your age or an adult like Ms. Montes, is it our responsibility?" "If you have much much money? A person who has much money, is it also their responsibility?" "What about if you are poor, you don't have many things, you are not going to take care of the Earth or you are going to take care of the Earth?" "If you have your skin color like Ms. Montes', like light, is it my responsibility?"]

Up to this point, children responded affirmatively and in unison. They all agreed with the idea that it was everybody's responsibility to take care of the Earth. Then, she continued asking, "¿Si tienes la piel un poquito más oscura? Más prieta, como Carolina, o como Lakeisha, is it your job?" [If you have skin a little darker? Darker, like Carolina, or like Lakeisha, is it your job?] One of the students responded with a loud, "no!" followed by another child who responded with a "yes!" Ms. Montes asked, "¿Cómo que no?" [What do you mean with no?]. After Ms. Montes' intervention, the student who said "no," now answered with a "yes." Ms. Montes added, "¡Si! Es el trabajo de nosotros, todos. Si

tiene pelo laaaargooo, y… color clarito, ¿si o no?" [Yes! It is our job, everyone's. If you have looooong hair, and… light color, yes or no?" Children responded with a "yes." She finished her connection focusing again on Lakeisha, an African American student, to reinforce whose responsibility it is to taking care of the Earth. "O el pelo como, como Lakeisha, este pelo precioso. ¿También? It's your job, doesn't matter what you look like—she clapped once—es la responsabilidad de toooodos cuidar la Tierra" [or the hair like, like Lakeisha, this beautiful hair. Also? It's your job, doesn´t matter what you look like—she clapped once—it is eeeeeverybody's responsibility taking care of the Earth"

This is a transformative lesson because it was developed in a nonmainstream structure. Ms. Montes discussed how recycling is done in Mexico from the perspective and point of view in this country. Also, Ms. Montes made this lesson critical because she discussed issues of power with her kindergarteners. In my classroom observation, I did not observe Ms. Montes call them to social action. For this reason, this lesson is transformative and is not in a social action mode.

Through this lesson, Ms. Montes brought a strong CRP discourse community to her classroom. She included both the cultural competence and sociopolitical consciousness tenets of CRP, such as when she discussed form of recycling and racial differences among individuals. She was able to use her agency to overcome the four most common barriers in the CAR process. First, she overcame the barrier of lack of time. The time involved in this lesson preparation was demanding. From my conversations with her, the preparation of the Power Point was very time consuming, as well as finding images of individuals and characters of individuals of color in the Internet. Regarding the time barrier within the classroom, some of the social justice

statements were less than 2 minutes; however, they were powerful. Second, Ms. Montes also overcame the barrier of lack of CRP materials. She found a YouTube video that was culturally relevant, which although it took time, addressed her lack of availability of CRP materials. Third, Ms. Montes also used her agency to overcome her lack of knowledge about Mexico, which is something she mentioned in the individual introductory *plática*. Fourth, she addressed a barrier that she expressed herself, inappropriateness of social justice issues for children. She was able to find a comfortable way in which she addressed social justice issues for her kindergarteners. Based on this analysis about her barriers, Ms. Montes was not constrained exercise her agency to develop CRP practices in that specific lesson. She also put aside a traditional discourse community for a CRP discourse community.

Ms. Montes wrote in her rubric some barriers she encountered. The beliefs that she captured in this teaching rubric are an example of the messiness of the CC CAR I discussed in Chapter Four, as well as the messiness of CRP beliefs and practices in this type of work. This messiness includes contradiction too. This idea is captured in the rubric Ms. Montes filled out. Two of the barriers for the enactment of CRP that she wrote were: First, “Some students have never heard of recycling or the concept of Earth Day.” Second, “Some students have never heard of Mexico City.” When I first read these two barriers for the enactment of CRP I was not sure why these could present a challenge for CRP. If a teacher is introducing a new concept, is it a barrier that students have never heard that concept before? Or is it a learning opportunity? Is a barrier that some students have never heard of Mexico City? Or is it a learning opportunity? Additionally, in my classroom observation, I was not able to see that these two facts were

a barrier, a challenge, or a problem.

The belief that students' lack of academic knowledge (recycling and the Earth day) and students' lack of cultural knowledge (the existence of Mexico City) are barriers can be problematic. Combining these two beliefs can undermine CRP. This also raises a risk that teachers who have a hard time introducing new academic content, such as recycling and Earth Day, will find challenging the addition of cultural and sociopolitical elements to the new academic content. This danger is reflected in another set of barriers Ms. Montes wrote in her rubric regarding her students' academic achievement: "Not many students understood the concept that the Earth is everyone's responsibility." Based on my classroom observation and the excerpts I have shared, students seemed to understand that it is everybody's responsibility regardless race, class, gender, and age. This is evidenced when students responded unanimously and correctly to Ms. Montes' questions except for the White child who responded "no" when Ms. Montes asked if you have to take care of the Earth if you have skin a little darker like one of the female students in the classroom. The evaluative conclusion that students did not understand the concept that the Earth is everyone's responsibility might be the result of a lesson I did not observe.

However, it is necessary to acknowledge Ms. Montes' macrostructures that shaped her beliefs regarding her students' academic achievement. In our individual introductory *plática*, she revealed she was influenced by the idea that most of her students, most of whom are of color, will not go to college because of parents' low expectations for their children. In her own words she said:

> This makes me sad, this is my job, to make them continue but, there's a big percentage that, as far as the family involved may come, it isn't there. And that's

> why I went to college. My parents, my grandparents, who had to clean hotels when they came to this country, you know, they pushed you because they understood the weight of education, how important it is. There are a couple of kids that I see, I definitely do and I've spoken to their parents, "I didn't go." "I don't want to go." So I think it's the parents' influence because we can influence them but at the end of the day it's their home that they're immersed in, so I don't see a big percentage, right now I don't. I'm being honest about it. It's the truth!!

Low expectations and deficit teachers' beliefs, including from minoritized teachers' coming from low-income homes like Ms. Montes, about students' academic achievement in the classroom can make teachers perceive that their students are not achieving, even if the lesson is culturally relevant and has transformative elements. This can be magnified in a two-way immersion classroom because of the language issues. A two-way immersion program is a form of DL education in which half of the students come from English-speaking homes and the other half come from homes of the target language (Howard et al., 2007). Ms. Montes wrote, "The new vocabulary was hard for non-Spanish speakers as well as Spanish speakers to grasp." This can lead teachers to water down the language to help their Spanish language learners, which has a negative effect on Spanish speakers (Valdés, 1997).

Regarding sociopolitical consciousness, this teacher wrote: "Not many students participated in discussing social inequities, however it is possible they have never had the opportunity to discuss the concept before." However, I noticed that Ms. Montes did not give students opportunities to talk about those issues, other than responding to her questions, which they did in a unanimous form all the time. Still, this lesson is in a transformative mode. Ms. Montes used her agency and brought a CRP discourse community to the classroom in which Mexicans were portrayed in a positive and empowering way. She worked hard to acknowledge cultural and sociopolitical issues pertaining to their students of color. In order to study and help teachers adopt CRP

teaching beliefs and practices, it is necessary to work with teachers and follow up their beliefs and practices for sustained periods of time.

CHAPTER SIX

DISCUSSION AND IMPLICATIONS

In this chapter, I discuss implications of my study for teacher educators and teacher researchers. For this, first, I discuss the need to reconstruct dual language (DL) education. I continue the conversation of the transformational DL educational framework that merges the tenets and goals of culturally relevant pedagogy (CRP) and DL educational, which I introduced in Chapter One, and I discuss implications of this proposed educational model. With the transformational DL educational framework I reconstruct the DL educational goals and discuss critical academic achievement in order to meet the needs of all students, but especially of minoritized students. I also pose future directions for research.

Second, I engage in a discussion about Banks' (2002, 2009, 2013) multicultural teaching modes in which I highlight some limitations I found when using this framework. I also discuss my contributions to this multicultural educational model, resistance elements, and a resistance mode. I examine the messiness (fluidity, nonlinearity, and hybridity) across the multicultural teaching modes. The reason why I used Banks' categorization of multicultural education in my work of culturally relevant pedagogy (CRP) is because I found that Banks' work serves well for the classification and analysis of teachers' CRP practices. Banks' work is useful due to its inclusion of the tenets of both cultural competence and sociopolitical consciousness.

Third, I report implications of the messiness of the CAR process during the school year of the study. The implications are based on (1) the messiness in the implementation of the CAR phases in terms of overlapping, fluidity, and nonlinearity and (2) messiness in the trajectory of the CAR activities, making reference to challenges and changes, as well as nonlinearity and fluidity throughout the CAR process. I close this section by arguing that research on teacher learning needs to embrace contextual factors in teacher learning processes, such as the messiness in the CAR process.

Fourth, I offer five strategies to develop CRP growth in professional development and collaborative work with teachers. With these strategies, I discuss implications that can be adopted by teacher educators and teacher researchers when working with teachers. Sixth, I discuss the role of the CRP discourse community in my study for teacher learning and teacher research. I also share implications for sustainability for the discourse community for teacher change. Lastly, I conclude this chapter with a discussion of this study's implications for the implementation in other educational settings. I point out that the findings and implications in this study can adopt different approaches and apply in different settings for teacher learning. With these sections, I hope to offer valuable insights that can help others benefit from the findings and implications of this study and help them further this work.

Reconstruction of Dual Language Education

In this section, I discuss the need of reconstructing the DL educational model by merging the educational frameworks of DL and CRP. The purpose of a new DL model is to better meet the needs of all students, especially of minoritized students. I close this section discussing implications in teacher education and future directions of the

transformational DL educational model.

In Chapter Five, I addressed research questions two to four, which make reference to DL teachers' beliefs, practices, and their interrelationship. Based on those findings, I propose the need to reconstruct DL education. The goals of DL education are to foster academic achievement, bilingualism and biliteracy, and biculturalism (De Jong & Howard, 2009). Why is it necessary to reconstruct DL education? As highlighted in Chapter Two, one of the current problems in DL education is that the goal of biculturalism and the development of sociopolitical consciousness is limited in the macrostructural DL educational framework, as well as in the literature. This limited goal of DL education negatively impacts teachers and their students, as well as other stakeholders (e.g., administrators, professional development facilitators). For this reason, I alluded in Chapter One to the need for changing the structural DL goals by strengthening the goal of biculturalism and including a new goal: sociopolitical consciousness (see Figure 1). I argue that this structural change will help DL educators to actively engage in CRP discourse communities, which can prepare them to advance towards a development of their CRP beliefs and practices.

This transformational DL educational model can advance research in the underexplored areas of biculturalism and sociopolitical consciousness. In Chapter One, I made reference to the many benefits of bilingualism and biliteracy (Callahan & Gándara, 2014; Cloud et al., 2000; Cummins, 2000; Freeman, 2004; Krashen, 1996; Lindholm-Leary, 2000, 2001; Oller & Eilers, 2002; Thomas & Collier, 2002), and argued that, while there is a body of literature that shows the benefits of biculturalism and/or sociopolitical consciousness (Altschul et al., 2006; Bacallao & Smokowski, 2005; Buriel,

1993; Carter, 2005; Darder, 2012; Freire, 2005; Oyserman et al., 2001; Smokowski & Bacallao, 2006; Smokowski et al., 2010; Tatum, 2004; Villalpando, 2003; Zirkel, 2008), there is little research conducted in DL education focused on documenting the benefits of biculturalism and sociopolitical consciousness. Given that these two beneficial elements greatly empower marginalized students, I consider them vital in the transformational DL educational framework.

In Chapter Two, I discussed that the origins of DL education point to a strong goal of biculturalism (Christian, 1994; Freeman, 1996, 1998; Pellerano et al., 1998; Ricento, 1998; The University of Arizona, 2014) and that, currently, there is a crisis of the goal of biculturalism in the literature (Christian et al., 2000). I made a call to revitalize the cultural goal of DL education. In the field of DL education, there is little literature that conceptualizes the cultural goal. I find that Ladson-Billings' (1995a, 2006) work of cultural competence can strengthen the cultural goal of DL education, particularly in the transformational DL educational framework that I introduced in Figure 1.

In Chapter Two, I proposed the inclusion of sociopolitical consciousness as one of the goals of DL education. I drew on literature that stresses that the DL programs in schools, such as Oyster Elementary (a pioneer school in DL education), were established with social justice ends in mind and with the intention of combating educational discrimination towards minoritized populations (Ahlgren, 1993; Freeman, 1998; Howard et al., 2003; Potowski, 2007). However, there is a need to continue the social justice work in DL education (Palmer, 2007; Shannon, 2011). These two goals—a strong form of biculturalism and the sociopolitical role in DL education—that make up two of the

pillars of my proposed transformational DL educational framework.

Figure 10 illustrates that in my study, the teachers were able to incorporate transformative and social elements in their teaching practices, such as the examples based on Ms. Mack and Ms. Montes that I introduced in Chapter Five. I showed that Ms. Mack discussed discriminatory forms with her students in a small reading group. Ms. Montes discussed cultural practices of the recycling system at a market in Mexico City. The examples of these 2 teachers show that while they continued working on the academic achievement and language goals of DL education in their classrooms, they were also able to incorporate the cultural and sociopolitical goals inherent in the transformational DL educational framework. Scholars need to refocus on biculturalism as one of the goals of DL education and include the tenet of the development of sociopolitical consciousness for DL students.

My study shows that, through a collaborative action research (CAR) process as a type of professional development, teachers in a DL program may start focusing on the component of critical academic achievement in the transformational DL educational framework. In Chapter One, I showed that the result of the combination of the tenets of academic achievement, language, culture, and sociopolitical consciousness lead to what I call critical academic achievement (see Figure 1). Critical academic achievement refers to academic growth in critical forms that contemplate critical democracy (Darder, 2012). Critical democracy acknowledges the right to remain identified with the language and culture of one's cultural group and with the inclusion of conscientization (Freire, 2005).

With this, I reiterate the need to reform the DL education goals by (a) keeping a strong focus on academic growth as part of the tenet of academic achievement; (b)

incorporating culturally relevant and critical approaches in bilingualism and biliteracy, such as inclusion of Spanglish in the classroom (Martínez, 2010, 2013); (c) strengthening the cultural goal; and (d) including a fourth pillar in DL education, the goal of sociopolitical consciousness (Freire, 2005; Ladson-Billings, 1995a, 199b, 2006). Incorporating the transformational DL educational framework in teacher education programs can better prepare preservice teachers meet the needs of their students in DL education. This can help DL teachers visualize and understand how these approaches can take place within their classrooms. Professional development with an explicit focus on these tenets is necessary in order to better prepare teachers meet the needs of their DL students. I conclude this section by pointing out future directions for my study. While my research focused on teacher learning specifically, there is a need for more research that examines student learning in terms of critical academic achievement.

Rethinking Banks' Multicultural Levels

In this section, I discuss my experience using Banks' (2002, 2004, 2009, 2013) multicultural teaching model. I mainly focus on three limitations I observed. Banks' multicultural teaching model has been used in the literature by a number of scholars (Harris, Brown, Ford, & Richardson, 2004; Huang, 2002; Jenks, Lee, & Kanpol, 2000; Silva & Patton, 1997; Trent & Dixon, 2004). After having used Banks' model of categorization for multicultural teaching practices, I learned that it helped in some ways. However, there were some limitations for the categorization of teachers' practices, which I discussed in Chapter Five.

Banks' (2009) multicultural teaching model helped because, although CRP and multicultural education are different, the focus on cultural and sociopolitical elements are

included in both frameworks. The four multicultural modes in Banks' framework helped me to categorize the teachers' practices throughout the school year. The categorization that I used (and explained in Chapter Five) was helpful to have an understanding of teacher learning in a CAR process. Banks' work helped me to be aware of teacher trajectories and growth (see Figures 8, 9, and 10), and I was also able to build my work on other scholars' research that found that the social action mode is the least favored by teachers (Huang, 2002; Silva & Patton, 1997).

However, as mentioned in Chapter Five, I found limitations that need to be taken into account when teacher educators and researchers consider using Banks' (2009) multicultural teaching model in teacher collaborative work or for professional development purposes. I will focus on three limitations: (1) the resistance mode—the need of taking into account resistance elements and a resistance mode; (2) messiness across the multicultural teaching modes; and (3) hybridity across the multicultural teaching modes. It is important that teacher educators and researchers are aware of these findings to optimize their work with teachers and to have a deeper understanding of teachers' practices over time.

The Resistance Mode

One of my findings in Chapter Five was the incorporation of the resistance mode in Banks' (2009) multicultural teaching model. In my study, a particular type of resistance that I call friendly resistance was observed. Figures 8, 9, and 10 show an important number of lessons that I categorized under the resistance mode. My work builds on literature that shows that teacher resistance is a commonplace element in teacher professional development (Luykx et al., 2005; Musanti & Pence, 2010; Sannino,

2010). This shows that resistance acts need to be considered and analyzed in studies of multicultural education or CRP.

In teacher collaborative work that serves as a type of professional development like in my study, I show that listening to teachers and studying teacher resistance acts are needed (Luykx et al., 2005). This means that researchers may benefit from incorporating a resistance mode as one of Banks' multicultural teaching modes when working with teachers. The incorporation of the resistance mode can also be extended to areas outside of CRP or multicultural education, such as in the incorporation of new technologies in the classroom.

While the teachers in my study showed friendly resistance that mostly stems internally, research needs to incorporate other types of resistance that can be more external. This has implications in work with inservice as well as with preservice teachers during their field work and student teaching. Prospective teachers might show a type of resistance that needs to be analyzed in order to help them to have a productive experience and advance their work.

Messiness Across the Multicultural Teaching Modes

In Chapter Five, I showed that Banks (2013) argues that the progression of the multicultural educational levels are developmental. However, within a critical sociocultural theoretical framework that acknowledges agency, discourse communities, and micro- and macrostructures, it is evident that the analysis of teachers' practices on a continuum allow for more fluidity across the different multicultural teaching modes. This is evidenced in Figures 8 and 9, which show Ms. Lee's and Ms. Bell's practices over time in the CAR process. These practices are fluid throughout the school year and show

messiness and nonlinearity across the multicultural education modes.

Based on Banks' multicultural teaching model (2002, 2009, 2013), the transformative and social action approaches are on the top. They are situated as effective teaching practices where the social action mode is the most desirable and named as the goal for all teachers' practices. While I agree that these two modes are strong multicultural practices that preservice and inservice teachers need to incorporate into their classrooms, I question: Should teachers only teach the social action mode in every single lesson that they teach throughout the school year? Should it be a combination of both the transformative and social action modes? How much should we expect from teachers? Also, if teachers implement transformative and social action modes on a regular basis, is it acceptable if they combine those modes with contributions and additive elements here and there? While I report a fluid understanding of how teachers in a CAR process engage in everyday CRP practices (Figures 8 and 9), there is a need to specify how Banks' work should be reflected in everyday classroom practices.

Teachers' beliefs and practices are fluid and they can also be messy. In the case of Ms. Montes, although she enacted a lesson in the transformative mode, some of her beliefs presented a deficit perspective as shown in Chapter Five. While I found that teachers' beliefs and practices are interrelated (Lynn et al., 1999), I found that examples like Ms. Montes' build on a body of literature that shows that teachers' beliefs and practices can be contradictory and inconsistent (Bausch, 2010; Riojas-Cortes et al., 2013). Professional development facilitators and teacher educators need to take into account inservice and preservice teachers' fluid beliefs and practices while implementing CRP in the practicums of student teachers and the like.

Hybridity Across the Multicultural Teaching Modes

Another limitation of Banks' work on the multicultural teaching model is the underdevelopment of his mention to the mixing and blending approaches in teachers' practices (Banks, 1988, 2013). As happened to me, this has led to other researchers utilizing a model in which they had to show fidelity in choosing between four separate modes for the categorization of teachers' practices. Thus, much of the literature that takes Banks' multicultural teaching modes isolates and compartmentalizes teachers' practices in a rigid model that overlooks hybridity in teachers' practices (Harris et al., 2004; Huang, 2002; Jenks et al., 2000; Silva & Patton, 1997; Trent & Dixon, 2004). While these studies are helpful and can give important insights to researchers and teacher educators, there is a need to acknowledge hybridity in teachers' efforts to implement CRP or multicultural education. In Chapter Five, I showed an example in which Ms. Nikolaidis combined transformative and social action elements while she read a story to her kindergarteners. In that section, I discussed fluidity across the multicultural teaching modes. I also pointed out the nonlinearity in teachers' practices across these multicultural education modes. This nonlinearity would be more salient if all hybrid practices were taken into account in this type of study.

In Chapter Five and earlier in this section, I discussed the need of a resistance mode. While there might be teaching practices that are clearly absent of cultural and sociopolitical elements, there can be resistance elements across all teaching modes. This builds on research that shows that teacher resistance is a common occurrence in teacher professional development (Luykx et al., 2005; Musanti & Pence, 2010; Sannino, 2010). Teachers have the agency to focus on some areas in the transformative and social action

modes while avoiding social justice areas with which they do not feel comfortable. In these types of hybrid practices, teacher resistance elements, throughout the different multicultural teaching modes, are hard to explore because they are invisible and silent in teachers' practices (Ladson-Billings, 1996).

Messiness in the CAR Process

In addition to the messiness across Banks' multicultural teaching modes, my study shows messiness in the CAR process. In this section, I discuss implications of the messiness of the CAR process in the implementations of the CAR phases and activities. Messiness in CAR was a contextual factor that influenced teacher learning. Taking into account contextual factors is important in research on teacher learning (Buendía et al., 2003). This is also important because there is still little work on teacher learning (Putnam & Borko, 2000). In Chapter Four, I reported two main findings regarding the messiness of the CAR process: (1) messiness in the operation of the action research phases: planning, acting, observing, and reflecting and (2) messiness in the implementation of the activities of the CAR process. This messiness is based on nonlinear and fluid work. My findings build on Pine (2009) who says that in action research "the organization of the activities is viewed as fluid and adaptable" (p. 1000). In this section, I discuss implications of this messiness for research and collaborative work with teachers.

Messiness in the Operation of the Action Research Phases

In my study, the messiness of the phases in the CAR process is evident in Figure 3 in Chapter Four. There is an idea that the action research spiral happens in a

developmental way that constantly shows improvement (Hingley & Mazey, 2004). However, in my study I show that the action research phases happened in overlapping, fluid, and nonlinear forms that contributed to a messy process (Figure 3).

An example of how the CC CAR process was nonlinear, fluid, and messy is illustrated in Figure 9. This figure shows that while a linear order of the phases is planning, acting, observing, and reflecting, Ms. Bell followed a nonlinear process. She had her classroom observation in September (acting phase) and then we had our individual introductory *plática* in October (planning phase). This is the process I followed with Ms. Bell because this is what she requested. Her goals and needs were different than other teachers'. This means that teacher researchers and teacher educators need to listen to teachers (Luykx et al., 2005). I argue that the researcher needs to be flexible and adjust to the teachers' needs and goals in order to adopt a democratic approach. Ms. Bell was able to learn throughout the process, as evidenced in Figure 9. Researchers need to be aware that these phases can follow a nonlinear order.

Additionally, the CAR process can be overlapping and teachers can also overlap phases. An example of how a teacher can be engaged in simultaneous phases would be a teacher who is observing one of her colleague's presentations (observing phase), while reflecting on how the content of the presentation applies to her teaching (reflecting phase). I argue that action researchers who engage in collaborative work with teachers need to be aware that teachers can be simultaneously engaged in more than one phase of the CAR work.

As I discussed in Chapter Four, this process was fueled by teacher resistance. It is important for teacher educators to take into account that this element can change CAR

plans and contribute to a messy process, which I argue that is fine as long as teachers grow and teachers' needs and goals are met.

Messiness in the Implementation of the CAR Activities

The messy process throughout the CC CAR process was evidenced within the fluidity and nonlinearity of the implementation of the CAR activities—particularly when I compared the original CAR plan (Figure 4) to how the CAR actually happened over time (Figures 5, 6, and 7) (detailed in Chapter 4). These figures show that, while I had an original plan for each trimester, each one of the trimester plans changed over time. In Chapter Four, I also showed that the implementation of the activities in the CAR process presented challenges and changes throughout the school year.

The implications for teacher researchers and teacher educators are that while it is important to start a CAR with a plan of action, the researcher needs to be open and flexible to changes throughout the collaborative work with teachers. Also, taking into account teachers' needs and goals over time is important, including the element of resistance, which in my study served as a shaping element in the collaborative work with teachers.

In this section, I have discussed the operation of the CAR phases and activities. My study builds on Pine's (2009) work where he discusses that changes in CAR contexts are not initiated and managed solely from the top, but rather they are "initiated and managed from the bottom, middle, and top" (p. 101). Also, he argues that CAR contexts are nonhierarchical and that power is diffused among all the members of the team. These are elements that were present in my study.

The fact that the development of the CAR phases and activities is a messy process

is important to consider in teacher learning (Figures 8, 9, and 10). The messiness is part of the social context that needs to be acknowledged in research on teacher learning. My study looks at power issues, such as teacher resistance, challenges, and changes throughout the CAR process. This builds on the work of Singh and Richards (2006) who argue that in teacher research we need to go beyond social interactions and analyze larger systems of power related to the community of practice. In my study, I have also analyzed the CRP discourse community among other discourses. The role of the discourse community in regard to the messiness of the CAR process is important, because it is a mechanism of power that affects teacher cognition (Putnam & Borko, 2000). With this, I argue that teacher learning is greatly influenced by the different dynamics and contextual factors (including messiness) in collaborative learning. I also contend that this social context, where messiness is inherent, needs to be taken into account in teacher research.

Five Strategies for CRP Teacher Development

The lessons learned in this sustained CAR process shed light on insights on how to improve teacher learning and professional development for teachers. Professional development is important in order to support CRP teaching practices. Parhar and Sensoy (2011) report that the teachers in their study mentioned that they perceived that professional development was significant for their culturally relevant teaching practices. It is important to ensure strong professional development strategies to advance and strengthen CRP teacher practices. I also build on Luykx et al. (2005), who mention that developing different strategies for teacher change is necessary, such as in CAR and other teacher professional development.

Based on my study, I recommend five strategies for those who would like to

embark on collaborative work with teachers: (1) adjusting the CRP work with sensitivity to each participant in the collaborative work based on her knowledge, needs and goals; (2) identifying and celebrating teachers' strengths in relation to beliefs and practices about CRP; (3) identifying and examining teachers' barriers and concerns showing respect, empathy, reciprocity, *confianza* (trust), and in a democratic approach; (4) applying theories in order to overcome barriers in individual and collective forms with a focus on developing teacher reflectivity; (5) focusing teaching methods to overcome teachers' barriers. In addition to learning about CRP and reducing teacher resistance, these strategies focus on overcoming barriers to facilitate teachers' journey to become culturally relevant teachers. These strategies can be incorporated when working individually and collaboratively with teachers.

Because collaborative work with teachers can bring about new sets of barriers throughout the CAR process, these strategies need to be ongoing in order to meet teachers' needs over time. Each strategy complements each other, and when these strategies are in action they can be infused and combined. These five strategies can be applied to collaborative teacher learning studies and to different topics in teacher collaborative work as a type of professional development.

First Strategy: Adjusting CRP to the Teacher

Often times, we – teacher educators and educational researchers – ask preservice and inservice teachers to adjust the curriculum based on their students' knowledge, needs, and circumstances (Banks et al., 2005; González et al., 2005; Putnam, 1987; Short & Echevarria, 1999). Teacher educators need to follow the same recommendation when working, in this case, with inservice teachers. In my study, I had to take into account

teachers' knowledge, needs, goals, and circumstances, as well as their beliefs and practices. I needed to individualize my work with each teacher. The participants in my study experienced different barriers (as discussed in Chapter Five). Professional development facilitators and teacher researchers who engage in this type of work need to be sensitive and supportive when working with teachers.

In my study, some teachers needed much preparation and support in order to implement the tenets of cultural and sociopolitical consciousness. Despite some of them being influenced by CRP structures (like CRP professional development workshops), they still expressed experiencing barriers with the implementation of CRP. Ms. Cox mentioned to me: "I took a couple of classes on critical conversations on racism." However, as I discussed in Chapter Five, she still enacted a lesson with a resistance mode in the second trimester of my study. This builds on literature that argues that teacher growth in social justice takes time (Darling-Hammond, 2002). The literature shows that becoming a culturally relevant teacher is a hard process and is not a 1-day thing (Durden & Truscott, 2006; Leonard et al., 2009). Darling-Hammond (2002) writes, "Learning to teach for social justice is a lifelong undertaking" (p. 201). It takes educators time, much effort and reflection, and sometimes teaching practices that fall short of being culturally relevant. For this reason, teacher educators need to adjust CRP to the teachers, sometimes with much patience and at a slower pace than anticipated.

As previously mentioned, sometimes teachers will not implement CRP practices. In my study, Figure 10 shows that there were a number of teaching practices with a resistance mode. If we want teachers to continue moving forward, we need to be patient and help teachers feel respected and supported throughout the CRP learning process,

which can be challenging (Leonard et al., 2009).

Second Strategy: Celebrating Teachers' Strengths

In teacher education, we ask preservice teachers to look at students' strengths, celebrate them, and build on them (González et al., 2005; Rosebery & Warren, 2008; Rothstein-Fisch & Trumbull, 2008). I argue that this same principle needs to be applied when teacher educators work with preservice and inservice teachers. For example, the teachers in my study were more adept at including students' cultures than sociopolitical elements. The sociopolitical tenet of CRP is essential and cannot be overlooked. However, in collaborative work with teachers, this should not prevent teacher educators from celebrating with the teachers their first steps of CRP work. Also, this should not prevent teachers from continuing to include students' cultures while learning about sociopolitical issues and how to teach this to their students. Celebrating teachers' strengths based on their beliefs and practices is important in order to support educators in their journey to become CRP teachers. This is also applicable to the different sociopolitical strands that need to be included in the classroom. For instance, a teacher might initially feel comfortable talking about issues related to race but not about immigration. Therefore, this teacher can still facilitate discussions about race in her classroom while she learns about immigration and how to teach it in the meantime. We need to remember that becoming a culturally relevant teacher is a process that takes time (Darling-Hammond, 2002; Durden & Truscott, 2006; Leonard et al., 2009).

Teacher educators and professional development facilitators who work with teachers need to celebrate teachers' strengths and what they already know. Then, teacher educators can focus on the first and the latter three strategies overviewed in this section.

In teacher collaborative work, teachers can decide whether they want to present to the rest of their colleagues their strong CRP practices or focus on how they are engaging in the process of identifying, examining, and ultimately overcoming their barriers on their journey to become culturally relevant teachers, which is the strategy I discuss next.

Third Strategy: Identifying and Examining Teachers' Barriers

I argue that listening to teachers' concerns and barriers for the implementation of CRP is essential (Luykx et al. 2005; Lytle & Cochran-Smith, 1990; Zechner, 2014). In my study I focused on barriers for the implementation of CRP. Whether their focus is CRP or not, teacher researchers and teacher educators must pay attention to beliefs about barriers. This process needs to be conducted in a relationship of respect, trust, and reciprocity to honor teachers' participation in the process. Teacher educators who work with preservice or inservice teachers need to thoroughly listen to and examine their beliefs in a safe environment. When teacher educators provide a space of *confianza* (trust) and provide time to meet with the participants, these factors can help teachers feel comfortable and can help them ask important questions for them. I provided an illustration of this *confianza* in Chapter Four where Ms. Bell felt *confianza* during a *plática* and asked me the difference between the terms Hispanic, Latina/o, and Chicana/o. *Confianza* is an important element when working with teachers. Providing teachers with answers to their questions about issues of diversity can help them in their efforts to implement CRP within their classroom. This can help them in their efforts to overcome barriers in the collaborative work.

For this reason, facilitators of this type of work need to constantly identify barriers. If teacher educators who engage in collaborative work with teachers do not

know what teachers see as their barriers, they are limited in how they can facilitate the teachers' CRP journey. Once a teacher educator learns what the real or perceived barriers are for the teachers, the teacher educator can brainstorm, engage theory, and incorporate other strategies to overcome barriers. When I asked the teachers in my study about barriers, they told me a variety of barriers, such as barriers that faded out over time, new barriers that emerged throughout the school year, and barriers that lasted from the beginning to the end of the school year.

There is a possibility that some of the teachers' barriers might seem like excuses or might even seem nonsensical. However, taking those barriers seriously and with respect may help teachers move forward in their journey to become culturally relevant teachers. This attitude towards teacher barriers can also help the teacher educator with important insights about where the teachers are in this process.

Also, when looking at teacher barriers, empathy is an element important in the relationship with the participant. A teacher educator who is doing this type of professional development with a focus on CRP might have had opportunities to obtain good foundational knowledge about CRP. This teacher educator would not find many barriers if she was in the situation of the teacher. However, this does not mean that the teachers had the same opportunity to learn about CRP. This does not make the teacher educator better than the teacher who is just delving into and learning about CRP. When examining teachers' beliefs about their barriers, one needs to develop and show empathy. Respect and empathy can nurture *confianza* in a collaborative research relationship with teachers.

As I mentioned in Chapter Three, my work with the teachers was informed by

reciprocity, which may motivate teachers to overcome barriers. This element may help teacher educators develop *confianza* with her/his participants and reduce teacher resistance. While *confianza* is not a guarantee that there will be no resistance, *confianza* is still a necessary element in a professional relationship between the researcher and the participant. Also, as I argued earlier, there are benefits in teacher resistance. Through reciprocity the teacher educator can honor the participant and show respect and appreciation to the participants' time, even if in this type of work the teacher is learning and benefiting from this type of professional development. In their work with the *Adelante* partnership, Alemán et al. (2013) argue that they were able to cultivate *confianza* and reciprocity. From my work with *Adelante*, I was able to learn these two important principles for my work with the participants in my study.

I also learned that *confianza* and democratic approaches in collaborative work with teachers are two elements interrelated in this co-learning process that may help teachers to overcome barriers. Throughout Chapter Four, I made reference to and concluded with the importance of embracing a democratic approach (Pine, 2009). Democracy opens avenues of flexibility. The fluidity of this type of collaborative work with teachers is evident when implementing democratic approaches, as implemented in the CAR activities. This can influence how some teachers will react to this type of professional development and how they will face barriers in the CAR process.

Fourth Strategy: Applying Theories to Overcome Barriers

In Chapter Two, I posed the debate that discusses whether teachers should learn CRP by learning its theories and methods sequentially (Ladson-Billings, 2006; Milner, 2011) or simultaneously (Durden & Truscott, 2013; Ladson-Billings, 1995a; Leonard et

al., 2009). I situate myself with the latter strand. In my study, the teachers were able to learn CRP theories and methods simultaneously. This is inherent in CAR work, which requires action for change (Carr & Kemmis, 2009; Cochran-Smith & Lytle, 2009; Noffke, 2009).

Focusing on theories is a strategy that greatly benefits teachers who are still not familiar with social justice, issues of diversity, and/or CRP. In collaborative teacher work, teacher educators need to discuss theories, such as asset-based theories that fight against deficit perspectives and dominant ideologies like meritocracy. They also need to discuss theories of liberation and other theories (e.g., Whiteness theories, color blindness, and funds of knowledge). Additionally, teacher educators need to make sure that teachers have a clear understanding of each one of the CRP tenets. If teacher educators are drawing on Banks' (2009) work of his multicultural teaching approaches, they can also explain the use and nuances of each approach to teachers. Teacher educators can also include a resistance mode to show teachers how to avoid this type of teaching.

This type of discourse community needs to start in the school as early as possible. In my study, the teachers who had been at the school prior to the study (i.e., prior to starting the CAR process) had been influenced by two positive structures that champion social justice: the school administration and the *Adelante* partnership. *Adelante* had provided training for teachers on cultural and critical issues to develop their practices with a social justice focus. This was a foundation certain teacher participants had before we started our CAR process. This means that teacher researchers and teacher educators need to find time to focus on theories as a constant school practice that will lay the foundation for later collaborative teacher work.

The discussion of CRP theories can be done in individual or collective forms. When I discussed social justice issues with teachers, they all seemed to agree with this perspective, which was the result of an existent CRP discourse community at the school. I did not perceive external resistance, and some of the teachers contributed to our social justice conversation by sharing personal experiences. These were some individualized opportunities in which I discussed CRP theories.

We also had opportunities to engage in collective conversations. As an illustration of this, Ms. Lee asked her colleagues to read one of Sonia Nieto's chapters and then engaged the team in a social justice conversation. Similarly, teachers in teacher collaborative work can serve as main facilitators in discussions about theories that can help the rest of the teachers develop their CRP beliefs and practices. Also, as happened in my study, teachers can also adopt roles of chairpersons and presenters (Wells, 2009). While some teachers might need help with this, other teachers might be able to serve in their roles without additional help.

One of the goals of focusing on theories is encouraging teacher reflection in order to move teacher beliefs and practices forward. By including the reflectivity piece in the activities that were part of reflection phase in the CAR process in my study, my work makes a contribution in the literature of DL education and CRP. In the field of DL, Howard et al. (2007) stress the need to have teachers reflect on their beliefs and practices. In the body of literature of CRP, my study builds on Durden and Truscott's (2003) work. They suggest that reflectivity is vital in CRP and make a call to push reflectivity to critical reflectivity, which takes into account teachers' examination of both their minoritized students and their teaching practices. Teacher educators and teacher

researchers can continue the work of juxtaposing critical reflectivity when focusing on CRP theories and methods.

Fifth Strategy: Focusing on Teaching Methods

This strategy calls for teacher educators to discuss with teachers methods centered on CRP lesson plans and how to implement them in a co-learning approach. This focus allows teachers to develop critical reflectivity (Durden & Truscott, 2013) in order to develop teachers' CRP beliefs and practices. As previously discussed, the relationship between CRP theory and practice must be considered in concert. Based on my study, I concluded that, while a focus on theory is essential, a focus on the CRP praxis is also necessary—especially in a collaborative action research work, which is demanding of teacher action and change (Carr & Kemmis, 2009; Cochran-Smith & Lytle, 2009; Noffke, 2009). In teacher collaborative work, teacher educators need to be well prepared in order to effectively meet teachers' needs regarding how to implement CRP in their classroom. Group meetings, such as the group *pláticas*, can be ideal spaces in which CRP discourse communities move forward. Teachers can present new methods to the rest of the team (Wells, 2009).

Teacher Resistance

In teacher collaborative work, teacher resistance can be the opposition to activities in the collaborative process, such as in the engagement in specific teacher practices. However, before I delve deeper into teacher resistance, I need to clarify that it is important to remember that, in collaborative teacher learning processes, there may be many instances in which actions that might appear to be resistance are not necessarily

actions of resistance themselves. This can happen when engaging in social justice work. Based on his experience as a teacher, teacher educator, and education researcher, Kumashiro (2002) demonstrates contradictions in efforts of challenging oppression that are not necessarily acts of resistance. He stresses that individuals who purport to fight against oppressive practices sometimes may be accomplices in other areas and continually repeat a set of oppressive practices in unintentional ways. This shows that teachers, with the best of intentions, may incorporate transformative and social action elements while simultaneously engaging in an oppressive way. For example, they might focus in some areas like class and gender, yet overlook other social justice areas like race and language. In other words, it is important to be careful in the categorization of what teaching practices qualify as acts of resistance. With this said, resistance is a fluid process and can assume different forms. It may be internal (such as friendly resistance); it may be external; or it may combine external and internal forms to different degrees and manifest in different ways throughout the collaborative work.

In this section, I discuss resistance as an important element to take into account in teacher learning and teacher research. I also delve into the relationship between teacher beliefs about barriers to the implementation of CRP and the element of resistance. Lastly, I highlight implications of teacher resistance and how it relates to divergence of teachers' goals and needs with respect to the CAR process.

Learning From Teacher Resistance

Teacher resistance can be a challenge and can be hard to accept for researchers and teacher educators working with teachers in collaborative work (Musanti & Pence, 2010; Sannino, 2010). Building on this argument, I pose the question: When working

with teachers and in teacher research, is teacher resistance a barrier or a learning opportunity? While this type of resistance may be perceived as negative and/or counterproductive, I argue that there is value in that resistance and that we can learn from it. For example, learning from teacher resistance is important for planning purposes. As shown in Chapter Four, teacher resistance may aide in determining the next step of the CAR process.

I agree with Luykx et al. (2005) when they emphasize the importance of listening to teachers and tuning into possible teacher resistance. As I argued earlier, teacher resistance is fluid. It does not necessarily stop growth period permanently. Teachers can still develop their beliefs and practices. In Chapter Five, the example I used for the friendly resistance mode was the teaching practices of Ms. Cox, the English 1st-grade teacher. Although she taught a lesson absent of cultural and sociopolitical elements, she still learned throughout the CAR process. Even after one of her initial lessons was categorized under the resistance mode, we had a follow-up *plática* in the next trimester where we worked on a subsequent lesson that she taught with transformative elements. Ms. Cox was engaged in the CAR process; she participated in the group *pláticas*. In addition to attending these *pláticas*, she presented a CRP lesson and served as the chairperson in different group *pláticas* much like the rest of the participants. This builds the work of Kindred (1999) who argues that "although resistance is most often considered sign of disengagement, it can in fact be a form, as well as a signal, of intense involvement and learning" (p. 218).

Teacher educators need to be aware of and learn from the element of resistance when they interact with teachers. Learning about teacher resistance can provide precious

information to raise the productivity level in the CAR process. If we ignore or do not learn from teacher resistance, it may provoke tensions and discomfort among the participants. For example, if the teacher educator is trying to help a teacher understand how she/he can improve a teaching practice or change a teaching belief, the teacher might take any of these comments or critiques as something personal. This may increase the level of resistance and negatively affect the CRP discourse community in the collaborative work with teachers. While critiques can be hard for teachers to accept, teacher educators may find it hard to figure out the best way to approach teachers in order to develop their beliefs and practices.

Finding out the roots of teacher resistance can be difficult to explore and understand. When teachers adopt types of resistance similar to friendly resistance, finding out the cause of teacher resistance can be especially challenging due to the internal nature of it. The researcher can still work with teachers to find out the underlying reasons of their resistance. This can be done through a dialogical approach (Freire, 2005; Pine, 2009). More research is needed to find out teachers' motivations of resistance in CAR processes and professional development work with a focus on adoption of culturally relevant approaches.

Determining whether the sources of teacher resistance are based on excuses or not is a challenging yet worthwhile task. Teachers might express excuses while the real reasons they are resistant to enact CRP practices may be based on Whiteness or deficit perspectives. However, teachers might also be influenced by structures that hinder teachers' enactment of CRP. Similar to a student who resists learning math content because she does not have prior knowledge in that area, because she is not good at it, or

because she is frustrated due to other constraints, teacher resistance can encompass true and legitimate barriers in the collaborative process, in this case, for the learning and implementation of CRP.

In the previous section, I shared five fundamental strategies that can help teacher educators to approach teachers in a way that minimizes resistance and develops their CRP beliefs and practices. Future work can specifically look at how these five strategies develop in other social justice topics and in other settings. Additional research can study the relationship of teachers' instructional language in relation to barriers for CRP and teacher characteristics (e.g., teachers' race, ethnicity, dominant language, years of experience, academic degrees, and origin of their socioeconomic status) and in relation to barriers that teachers encounter when implementing CRP in their classrooms.

Relationship Between Barriers and Resistance

As I discussed in Chapter Four, teachers' beliefs about barriers can relate to teacher resistance. In my study, the barriers perceived by the teachers were a structure affecting the development of CRP teacher beliefs and practices. Some of these barriers exercised an influence and fueled teacher resistance. Based on this argument, I discuss three ideas: (1) not all barriers contribute to teacher resistance; (2) barriers are dynamic and fluid; and (3) latent barriers can exist.

First, while barriers can contribute to teacher resistance, not all these barriers will exercise a power in teachers that will lead towards resistance. Teachers have agency and can work toward overcoming barriers even if they identified those barriers as limiting their teaching practices. For example, in my study, teachers expressed a set of barriers; while teachers were constrained by some of these barriers, there were also cases where

teachers were able to overcome some of them. On one hand, teachers had the agency to find different ways to enact CRP despite their perceived barriers. On the other hand, they could use some of those barriers to legitimate their "excuses" for doing nothing about it, which is an action of resistance. More research can look at other ways of overcoming teachers' barriers and teacher resistance and identify approaches that facilitate teachers learning CRP.

Second, barriers are dynamic and fluid. In order to overcome teacher barriers, it is important to identify teacher beliefs about barriers in the beginning stages of the collaborative work. However, teacher beliefs change over time (Borko & Putnam, 1996) and those barriers will not remain permanent and static over time. Teacher educators need to take into account that yesterday's barrier might not be a barrier today; likewise, what may not be a barrier today may be a barrier tomorrow. Therefore, it is important to pay attention to new barriers throughout the study. Similarly, sources of resistance are fluid and can change over time. Taking into account the social context is important in teacher collaborative work (Putnam & Borko, 2000).

Lastly, there are latent barriers. In my study, teachers expressed barriers to me that exercised a structural influence for the enactment of CRP. As a researcher, I need to acknowledge that there can always be hidden barriers throughout the school year of the study. This means that if the researcher is not in tune with teachers' goals and needs, hidden barriers and resistance can lead teachers to low engagement or participation both in the CAR process and the development of CRP beliefs and practices. Furthermore, this has unavoidably negative consequences in the teacher learning process. Resistance is an intrinsic element in the CAR process that deserves attention and needs to be studied and

analyzed in collaborative work with teachers.

Resistance in the CAR Process

In Chapter Four, I discussed findings of teacher resistance in the completion of the CAR activities. A main reason for this resistance was based on different teachers' goals and needs. In my study, a deviation of teachers' goals and needs from the direction of the CAR resulted in friendly resistance and, consequently, changes in the CAR process. Teacher resistance was an important element in the reconstruction of the CAR process. Teachers employed their agency in choosing what activities they preferred to focus on in their collaborative work (Moje & Lewis, 2007; Pine, 2009). Divergence between teacher and researcher goals can have an impact on teacher engagement in the CAR process. Regardless of the forces that motivate resistance, such resistance can affect teacher participation, teacher beliefs and practices, and the quantity and quality of teachers' work in the CAR process. Thus, listening to teachers, learning from teacher resistance, and being flexible in the CAR process are essential elements in teacher collaborative work (Luykx et al. 2005; Lytle & Cochran-Smith, 1999; Pine, 2009; Zechner, 2014). As highlighted in the fourth strategy for CRP teacher development, a founding principle to that strategy in order to have an efficient CAR experience and minimize teacher resistance is the adoption of a democratic approach (Pine, 2009). This democratic principle needs to be applied from the beginning of the collaborative process and can provide a more meaningful experience for teachers when they select in which activities they want to engage throughout the CAR process.

The Role of Discourse Community in Teacher Learning

While there is much literature focusing on student learning, there is little literature that discusses teacher learning (Putnam & Borko, 2000). In this section, I discuss the role of discourse communities in teacher growth, the importance of taking into account discourse communities in teacher research, as well as ensuring sustainability in the new discourse community supportive of teacher learning (focused on CRP in this case).

The 8 CRP teachers that Ladson-Billings (1994) worked with had common social justice beliefs in their views on education, children, and their community. Much like most teachers in this country, the 8 teachers in my study were mostly influenced by a powerful school discourse community that exercises power on them to enculturate traditional beliefs and practices (Putnam & Borko, 2000). The teachers in my study were still learning about CRP and how to enact it.

The literature shows that changing teacher beliefs and practices is hard (Hermans et al., 2008; Kennedy, 1997; Nespor, 1987; Pajares, 1992). Also, the literature points out that learning a new discourse community can cause challenges and tensions for teachers (Putnam & Borko; Singh & Richards, 2006). While I found all this was true, the literature shows that becoming part of new discourse communities can help teachers change their beliefs and adopt new teaching practices (McLaughlin & Talbert in Park et al., 2007). I found that a new discourse community may be an important vehicle for changing teacher beliefs and practices. Promoting CRP and other social justice discourse communities has the potential to transform traditional beliefs and practices in schools. Also, a focus on teachers' discourse communities in research on teacher learning is an excellent way of taking into account teachers' voices and perspectives.

Teachers constantly navigate across a variety of discourse communities. In my study, I analyzed different teachers' discourses communities, including traditional discourse communities in their classroom practices. These discourse communities had an impact on teacher beliefs, practices, and learning. Similarly, the CRP discourse community exercised power on teachers. My study confirms that discourse communities have a great influence in teachers' professional lives (Putnam & Borko, 2000). While the teachers in this study navigated different discourse communities, the CRP discourse community in our CAR process respectively influenced their teaching practices. All teachers incorporated cultural and/or sociopolitical elements in their teaching throughout the school year (Figure 10). The participants in this study extended the CRP discourse community to the rest of the school faculty in a professional development facilitation as part of the CAR process. Although learning a new discourse community may present challenges and tensions (Putnam & Borko; Singh & Richards, 2006), the CRP discourse community supported teacher learning (Park et al., 2007).

My research supports that focusing on discourse communities in research on teacher learning is important because the researcher can see how the teachers are participating in the discourse communities. This shows how teacher growth happens over time and allows a space for teachers' voices and perspectives in teacher learning processes. In my study, I explored teachers' voices with a focus on barriers to the enactment of CRP. Thus, my work makes a contribution to the literature on teacher research that suggests that there is a need to study teachers' voices regarding the problems they pose and how to understand their work (Lytle & Cochran-Smith, 1990; Zechner, 2014) and how they experience CRP (Luykx et al., 2005). This need to

examine teachers' perspectives is also present in the field of DL education; Lindholm-Leary (2001) points out that there is little research on teacher perceptions in language education programs as well as in culturally and linguistically diverse classrooms. My research fills in these gaps.

In addition to this, there continues to be sparse literature showing the role of discourse communities in teacher growth. As researchers, we cannot ignore social contexts that shape teacher beliefs, practices, and learning. By studying teacher discourse communities we can better understand teacher learning, how teachers make sense of social justice discourses, and how teachers agree and disagree with the topics discussed in the discourse community. Buendía et al. (2003) show the need to include discourse communities and contextual structures in research on teacher learning. My study fills in this gap; I showed that the discourse community is an effective tool for teacher professional development, focusing on teacher change.

However, in order to ensure teacher change beyond the collaborative work with the teachers, researchers and teacher educators need to formulate a strong plan of sustainability to ensure that new discourse communities are well established and become part of the school culture. A discourse community is fluid and can vanish without a sustainability plan in place. As previously mentioned, a number of scholars have demonstrated that changing teacher beliefs and practices is hard. Although discourse communities can help, sustainability is an important factor to solidify new discourse communities. In the case of action research inservice professional development, Altrichter and Posch (2009) contend that one of the most effective characteristics of this type of professional development takes a duration of 2 years. In my study, while the

CAR process proved to be an effective tool during the school year, another year of this collaborative work would be necessary in order to gain ownership and further consolidate the CRP discourse community, which has an impact on teachers' beliefs, practices and teacher learning. Another year added to the initial year of this study would be especially helpful for the teachers to whom I only observed three times a year. A strategy for sustainability purposes for the 2nd year of the CAR work is to delegate the role of facilitator to an experienced teacher in CRP with the support of the school administration. District personnel can also help in this type of work in terms of acting as facilitators or supervisors.

Applicability to Other Settings

The findings and implications of this study can inform teacher researchers in the implementation of other studies with differing approaches and in different settings for professional development purposes. This study has been developed as a type of professional development in a Spanish-English DL program. This can also be applied in an English-only setting or in any other type of educational context. Furthermore, this type of professional development project can be applied to other areas based on students' needs and teachers' needs and interests. Teacher educators need to adjust the collaborative work based on teachers' needs and goals, as well as the circumstances of the school. This needs to be done with a democratic approach, with *confianza*, and motivating teachers to seek growth. Based on teachers' needs and goals and with a democratic approach, the activities in the collaborative work can have a heavier or a lighter load than this study implemented. It is important to remember that this process is fluid and can change over time, as happened in this study.

This type of professional development could be led by any school administrator or teacher. They can be ideal facilitators because they are insiders in the school. Being an insider helps in this process because they typically have more contact with the teachers and have access to learning from students and their families. They can receive input from other staff members about the learning process. Being an insider also helps the facilitator be aware of circumstances and challenges that one needs to take into account in this process. This work can also be facilitated by district personal or university representatives.

APPENDIX A

GUIDING TOPICS FOR INDIVIDUAL PLÁTICAS

Introductory Individual Plática (August 2012)

Background questions

- Perception on students
- Perception on students going to college
- Experience teaching students
- Experience teaching in a Spanish-English two-way immersion (TWI) program
- Philosophy(ies) regarding teaching lesson plans
- Philosophy(ies) regarding teaching in a Spanish-English TWI program
- School-year plan in her class to meet the philosophy and goals in her teaching
- General curriculum school-year plan
- Experienced changes in her students, fail and success
- Importance of CRP
- CRP knowledge, beliefs, and practices
- Attitudes towards CRP and desire to adopt/continue CRP practices
- Needed help to implement CRP

Academic achievement

- Understanding of academic achievement
- Socioacademic goals for students
- Perception of met goals
- Perceived support/barriers to achieve academic goals
- Experienced activities and practices to help students achieve academically
- Activities and practices that would like to implement to help students achieve academically

Cultural competence

- Views on minority cultures in and outside the classroom
- Views on students' cultures
- Views on biculturalism and multiculturalism
- Experience teaching bicultural/multicultural lessons
- Perceived support/barriers to implement this type of teaching
- Perception on students' varieties of Spanish and nonstandard forms of English
- Perception of how students respond to this type teaching that fosters students' cultures
- Experienced activities and practices to help students obtain cultural competence
- Activities and practices that would like to implement to help students be cultural competent

Sociopolitical consciousness

- Views on the topic of race in and outside the classroom

- Views on the topic of class in and outside the classroom
- Views on the topic of gender in and outside the classroom
- Perceived support/barriers to implement this type of teaching
- Experience teaching sociopolitical topics
- Perception of how students respond to a teaching that develops sociopolitical consciousness
- Experienced activities and practices to help students develop sociopolitical consciousness
- Activities and practices that would like to implement a teaching that develops sociopolitical consciousness

Language education - Bilingualism/Biliteracy

- Views on bilingualism and biliteracy in and outside the classroom
- Experience fostering bilingualism and biliteracy in the classroom
- Perceived support/barriers to implement bilingualism and biliteracy
- Perception of how students respond to this type of teaching
- Experienced activities and practices to help students develop bilingualism and biliteracy
- Activities and practices that would like to implement to help develop bilingualism and biliteracy

Questions for myself:

- As a researcher, how do I experience the individual plática?
- What are some barriers, if applicable, that I experience in this process?
- What are successes and failures I experience in this process?
- What and how would I change things and myself to have a more successful plática?

APPENDIX B

KWL CHART COMPLETED BY ONE OF THE PARTICIPANTS

05-22-13

KWL CHART

K What I **K**now	**W** What I **W**ant to Know	**L** What I **L**earned (May, 2013)
• Elements of CRP • specific ways to apply CRP	• More ways to incorporate CRP into my teaching • More opportunities to observe and to be observed.	• It takes more time and purposeful planning than I thought to really have CRP. • It can be incorporated into almost any lesson with creativity and ingenuity. It's not as hard as I thought. • It is so worth it to see the students engaged and wanting to learn about something when they have a personal real connection to it.

APPENDIX C

TEACHING RUBRIC

Name: **Date:** **Grade:**
Subject: **Topic of the lesson:**

RUBRIC FOR REFLECTIVE PURPOSES, Culturally Relevant Pedagogy
Professional Development/Collaborative Action Research, Jackson Elementary, SLC, UT

	How did I incorporate these items in my lesson planning?	What worked?	What are some barriers/ challenges I faced?	How could I have done it differently?
STUDENTS' CULTURES				
Cultural knowledge and experiences of your minoritized students' lives				
Cultural elements of your minoritized students' communities in Utah				
Cultural elements of your minoritized students' heritage countries				
SOCIOPOLITICAL CONSCIOUSNESS				
Highlight social inequities and resistance to discrimination to their community based on race, class, gender, nationality, language, immigration status…				
Help students resist discriminatory forms and be proud of their community and who they are based on race, class, gender, nationality, language …				
Help students become social justice activists				
LINGUISTIC ELEMENTS				
Students can draw on Spanish or any other minoritized/vernacular language				
Scaffolding				
Development of the 4 language skills				
CLASSROOM STRATEGIES FOR ACADEMIC ACHIEVEMENT				
Explicitly stated high expectations for students				
Cooperative learning				
Students adopt teacher/expert roles				

(Juan Freire, adapted from Ladson-Billings, 1995, "Toward a Theory of Culturally Relevant Pedagogy")

APPENDIX D

SIGN-UP SHEET FOR CHAIRPERSON AND PRESENTER

Introduced in the second group plática, 10-24-12

CHAIRPERSON & PRESENTER

The chairperson prepares the agenda. The presenter presents 5-10 minutes of her classroom video recording. The chairperson leads and moderates the meeting.

	Chairperson	Presenter
OCTOBER 10/24/12	Juan	Emma
NOVEMBER 11/28/12		
JANUARY 01/23/12		
FEBRUARY 02/27/12		
MARCH 03/27/12		
APRIL 04/24/12		
MAY 05/22/12		

APPENDIX E

EXAMPLE OF ONE TEACHER'S RUBRIC/QUESTIONNAIRE

OF TEACHING PRACTICES BASED ON THE RUBRIC

Introduced in the last group *plática*, 05-22-13

Ms. Nikolaidis

CULTURAL CONNECTORS
JOURNALING

If you went back to the classes Juan observed, based on the rubric, how would you respond to these questions?

1st Observation, 11-13-12
Language Arts: Alphabet, letter "i", story with the "i", phonemic awareness with different words, song of the "wiggling", construction of an igloo with a brown bag

How did I plan this lesson (i.e., textbook, websites, used materials, learned it from a colleague, training)?

What worked?

What are some barriers/challenges I faced?

What would I do differently?

APPENDIX F

FINAL EVALUATION FORM

Introduced in the last group plática, 05-22-13

Name:

FINAL EVALUATION

1. What are some things that the facilitator did well in this professional development?

2. What are some things that the facilitator could have done better in this professional development?

3. What are some things that the facilitator could have done to help you be even a more culturally relevant teacher?

4. What are some things that you could have done to be an even more culturally relevant teacher?

5. What are some things that you would change in the Cultural Connectors professional development?

6. How effective do you think Cultural Connectors was and why?

7. When we started Cultural Connectors, what were the real reasons why you decided to be part of this professional development and why did you continue during the entire school year?

8. Please write on the back anything else that you would like to add.

APPENDIX G

SIGN-UP SHEET FOR CLASSROOM VISITS AND PLÁTICAS

Oct 22-Oct 26

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning				⊘	9:45-10:45 Christina Bell
Afternoon				⊘	
After school			Cultural Connectors meeting	Plática with Cinthia Smith	Plática with Kimberly Montes

Oct 29-Nov 2

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	Available from 10am	⊘			
Afternoon					
After school	Faculty Meeting	Plática with Jessica Cox		Plática con Lisa Davies	

Nov 5-Nov 9

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	⊘			⊘	
Afternoon	⊘			1:40-2:40 Ms. Mack	
After school	Faculty Meeting				

Nov 12-Nov 16

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning		8:30-9:30 Ms. Nikolaidis	⊘		
Afternoon			12:30-1:30 Lisa Davies		
After school	Faculty Meeting		⊘		

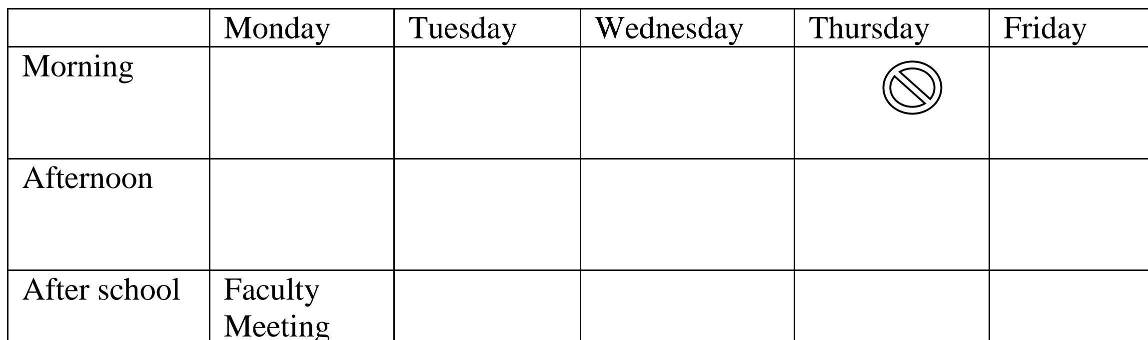
Nov 19-Nov 23

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	⊘		Thanksgiving break	Thanksgiving	Thanksgiving break
Afternoon	⊘				
After school	Faculty Meeting	Plática with Rosa Taylor			

Nov 26-Nov 30

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	⊘	8:30-9:30 Kimberly Montes		⊘	
Afternoon	⊘			⊘	
After school	Faculty Meeting		Cultural Connectors meeting		⊘

Dec 3-Dec 7



	Monday	Tuesday	Wednesday	Thursday	Friday
Morning					
Afternoon					
After school	Faculty Meeting				

Dec 10-Dec 14

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning					
Afternoon					
After school	Faculty Meeting				

Dec 17-Dec 21

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning					
Afternoon					
After school	Faculty Meeting				

APPENDIX H

MINUTES OF THE THIRD GROUP PLÁTICA BY MS. LEE

11-28-12

Wednesday 28th 2012

Discussion in Cultural Connections meeting

Present: Juan Freire, Alyssa Brown, Sophia Nikolaidis, Emma Lee, Jessica Cox, Rosa Taylor, Christina Bell, Soledad Mack and Lisa Davies

a. We discussed the importance of following a translation avenue so we can make sure that all Spanish documents are of the highest quality. We discussed how we can help UBI create documents for all UBI policies. We all agreed that we are willing to help with translation but we recognize that our best translator in our building is Soledad Mack. All of the bilingual teachers are willing to help with the initial translation but we would like to always invite Soledad to have a final look at any official school documents. We have not been very pleased with the district translation for many of our documents. Let's all help out so Soledad is not overwhelmed with documents.

b. We discussed the Spanish testing plan for this school year. We will be administering tests in K 2nd 4th and 6th grade this year. See the grid below to determine when and what tests you will administer. **Please call any errors to my attention!**

2012-2013	2012-2013	2012-2013	2012-2013
Kinder	Second grade	Fourth grade	Sixth grade
Administer Listening and speaking	Administer reading and writing	Administer Listening and speaking	Administer all areas
2013-2014	2013-2014	2013-2014	2013-2014
First grade	third grade	fifth grade	
Administer Listening and speaking	Administer reading and writing	Administer Listening and speaking	Administer all areas

**If I got this wrong please correct me. Lisa Davies you were the mastermind in this please look it over.

*Alyssa Brown was hoping we could invite district support in to do the one on one oral speaking tests in Spanish. She will check into this.

C. We discussed chapter 4 and highlighted these thoughts:

- Curriculum is a product in place. It is never a neutral topic and we must be selective and willing to improve the core to make students of color and other cultural points of view come alive in the curriculum.
- We must appreciate our students' differences and acknowledge that we all have different approaches to situations. Don't make assumptions about a student's belief system or cultural practices.

- Be careful of the self-fulfilling prophecy. It can take us back months or years.
- We should always adjust our core to meet the needs of our students.
- As Cultural connectors we are not inventing new core we are going to ask our students to get critical about the core we use and have them feel empowered to analyze the world around them.
- We have the 4th lowest graduation rate for Latinos in our nation we can't continue to just implement standard core for our students. It needs to include them. They need to see that they are actually part of the core.
- We discussed giving our students access to success. We need to stop culturally devaluing them.

D. Juan presented a rubric to help us plan our lessons. He encouraged us to dialogue with him and he reminded us to ask questions to get his support. He wants very much to help us.

E. Sophia Nikolaidis let us know that the K students will be doing a museum walk with a culture box and she was hoping we would consider walking through to see them before 10:50 on December 21st. If you are interested see her for details.

F. Christina presented her video on her classroom and discussed how she experiences opportunities and missed opportunities to integrate home culture into her lesson. She started a conversation on how could she have made a student comment more powerful for him and his peers. She talked about using think pair share when a student offers a cultural experience to the conversation. She talked about how we can turn this into real opportunities rather than missed opportunities.

Thank you so much to all of you that attended. Christina [Ms. Bell] **you did a fabulous job and we thank you for sharing you expertise with us.**

APPENDIX I

“GETTING TO KNOW MY STUDENTS” FORM

Introduced in the November group *plática*

Getting to Know my Students - Students' Demographics

Name:________________________________ Grade: _______________________________

	ESL LEVEL					
	1 - Entering	2 - Beginning	3 - Developing	4 - Expanding	5 - Bridging/Monitor	Total
Number of students						

What are my ELLs' first languages? What is their literacy level in their first language?

	READING LEVEL, Test: _____________________________					
Number of students						

	READING LEVEL, Test: _____________________________					
Number of students						

	RACE					
	American Indian	Asian	Black	Latino	Pacific Islanders	White
Number of students						

Other racial groups:

	ETHNICITY/NATIONALITY					
Number of students						

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